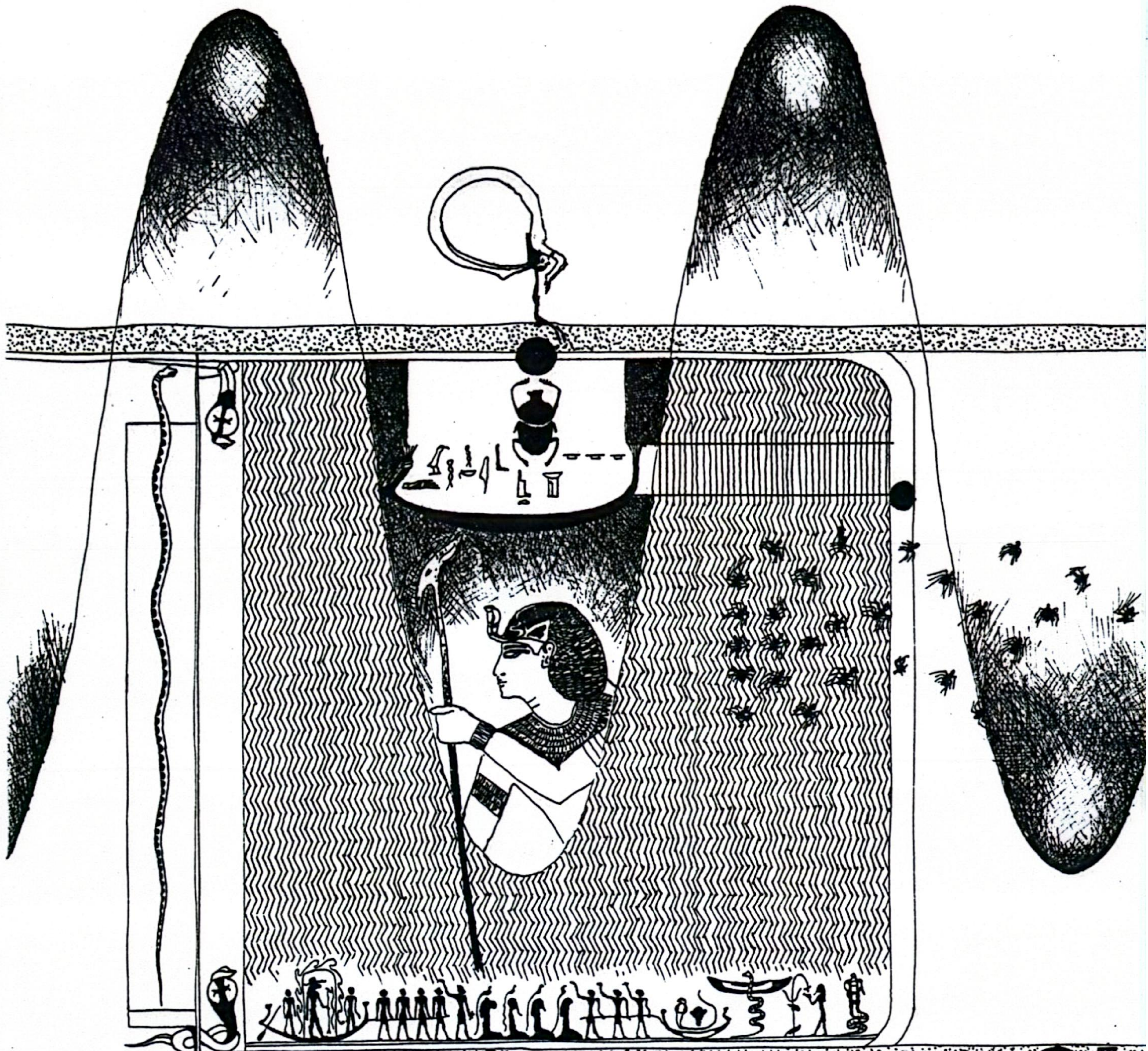


arachny's web

a canadian journal of magick



NO. 2

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ARACHNY'S WEB

A CANADIAN JOURNAL OF MAGICK

Spring Equinox Anno LXXVIII

March 1983 e.v.

TABLE OF CONTENTS

Vol. I No. 2

Editorial	1
Letter to the Editors	4

MA'AT

"Liber XI" - Ma'at Qabal	7
Feast for the Equinox - O.A.I.	16
"Charge of the Star Goddess"	18
Selections from "Songs of the Witch Woman" - Jack Parsons	19
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CRAFT-WORK

"Pan to Artemis" - Frater ByThor	26
Pagan Spiritual Alliance	35

ALCHEMY

Absinthe and Damiana - Guild of the Golden Athaenor	37
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RESEARCH

Enochian Tablets (2) - Frater 77	44
Book Review - Frater V.E.D.	46
Webworking: Arica - Burton Vorhees	47
"An Oath" - Aleister Crowley	49
"Altered States" - Mark Krubsack	51
"Thoughts About Winter" - Jane Pawson	55

FEATURE

A Resource Guide to Canadian Occult and Alternative Groups	57
Myth-al-an-eous	62



Editorial

Welcome to our second issue, and thank you for the response to our first. It is now out of print, but if enough requests come in we may reprint it during this Spring. While the volume of Number 1 was quite small, we feel that the most gratifying response we received warrants a larger circulation for this Number 2, and, the gods willing, our subsequent issues as well.

Our special feature this issue is a resource guide for Canadian occult groups. Most international guides of this type usually fail to cover sufficient Canadian ground, so our intent is to develop an ongoing directory project for the use of our readers and all those bibliophiles and closet librarians craving information fixes. We would especially like to acknowledge our indebtedness to Ken Ward of Saskatoon, who spent ten years compiling his international occult directory until his retirement from that Herculean task in 1981 e.v. We used his guide as a reference in addition to listings from a broad variety of publications: Canadian, American and British.

We would also like to thank our reader/contributors who have submitted material such as original rituals and research. WHAT WE NEED is more contributions of articles: rituals, book reviews, poetry...; and especially ARTWORK. Some of us here have too short an attention span to read more than two or three pages of

uninterrupted type. The Grand Inquisitor asks for "More letters, we need more letters! If you don't want to comment on our writink; we vill be forced to cut ze Letters page -- kaput!" Not a bad idea; we could run more editorials. (Now that we don't need --Ed'.)

We are relying on you, dear reader, to subscribe. The paltry sum of \$25 a year will buy you: 75l(17 gal) of gas, 3 1/2 cases of beer, a one-way ticket from Edmonton to Calgary (shudder), or this wonderful magazine you are thumbing through. This is more of a direct-order journal than any you are likely to get in your local smoke shop, and we aren't currently available at the Library. So save up your extra unemployment benefits and send a cheque, payable to Ordo Templi Orientis, at Box 1075, Edmonton, Alberta, Canada T5J 2M1. By the way, any profits we make (dream on --Ed') will go towards our maintaining a steady schedule of classes, workshops, etc. in our local area. If you are in the Edmonton area please get in touch- we're always looking for new faces.

Once again, if you have received this copy as an exchange sample we expect to hear from you if you wish to swap copies or advertising space. If we don't you will be struck from the mailing list and your name fed to the computer shuggoth. Munch. So if you want another issue send us something to feed the loa.

Boy, are we disappointed in those Lodges, Chapters, Camps et





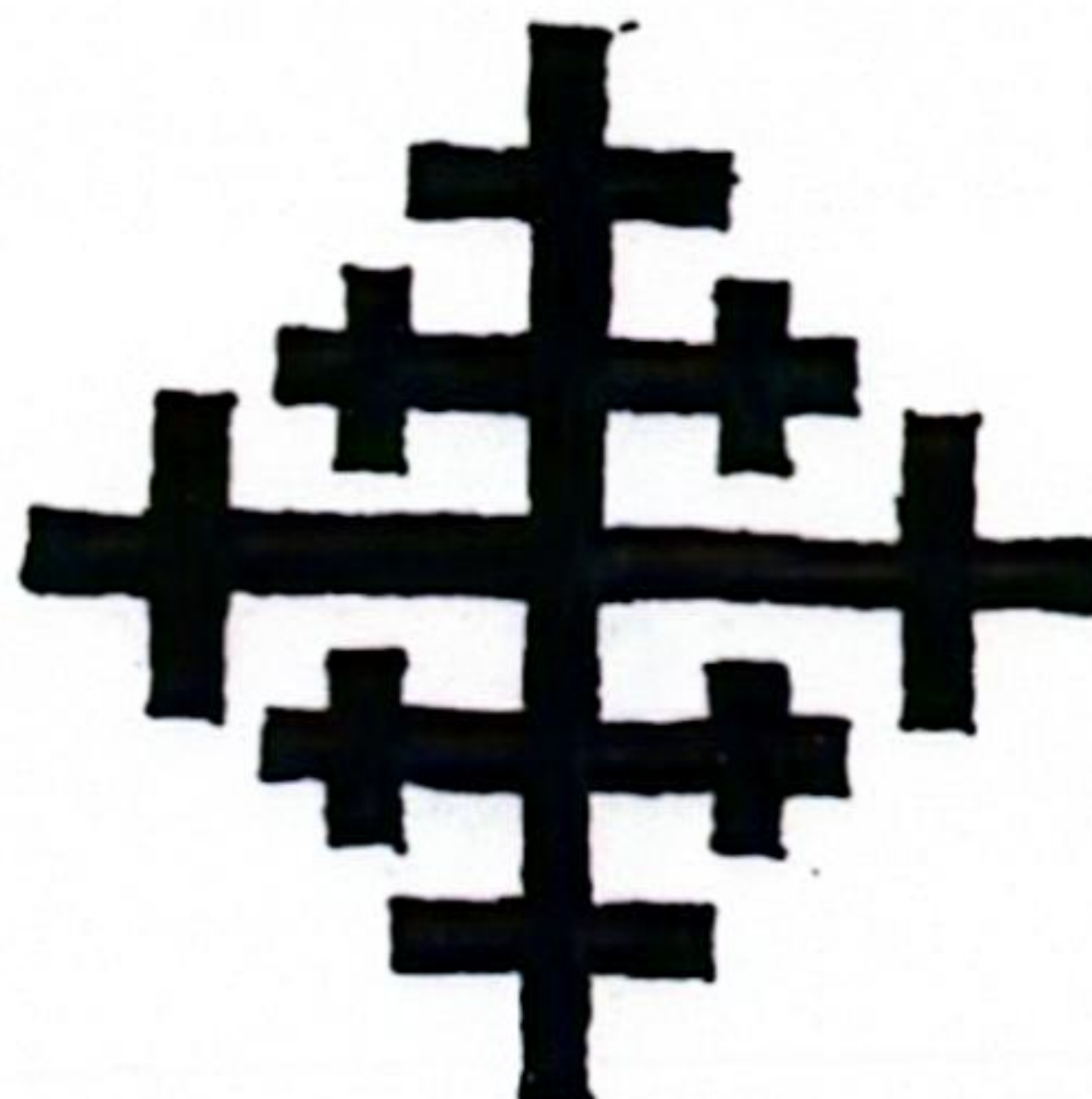
alii of the O.T.O. in Canada. Tsk, tsk; we offer free space for camera-ready copy and no-one bites -- not even a nibble! Maybe we'll feed you also to the Grand Inquisitor and his loa. The deadlines for Number 3 are June 2 for typescript and June 16 for camera-ready copy.

Speaking of which, the Summer Solstice issue will see articles on Politics and Magick, Surrealism, Psychic-Automatism, and loads of delightful surprises. Surprise us!

Webworking: Archive Project

The Bate Cabal, which publishes the CINCINNATI JOURNAL OF CEREMONIAL MAGICK (Box 1343, Cincinnati, OH 45201, USA) and the MA'AT Qabal (Box 8640, London, WC1N 3XX, England), have started collecting and compiling Magickal resource papers and documents. These are currently being catalogued and will be available for the cost of reproduction. All contributions must be reproducible copy.

Finally, it is not true that Fr. O.V.A. bears any relationship to the Grand Inquisitor or his loa. (We're not sure about the shuggoth --Ed')



LETTER TO THE EDITORS

Sr. K-Shegal, Fr. O.V.A.,
Fr. ByThor, Fr. Tzara, hail!
93-696.

Many thanks for Volume 1 #000 of ARACHNY'S WEB. It's an admirable piece of work- the artistry of format/graphics/typeface etc. lends the credibility of professionalism to the straightforward communications of the content.

Only one statement in the whole issue is possibly less than standard relative to the excellence of truth elsewhere in the issue. I speak of WEREWORINGS (sic) on p. 15, 5th paragraph. When you write of the "children of Maat", are you speaking of a group of initiates naming themselves such as an 'order' or group name, or is the term intended to mean those who are of the Priesthood of Maat?

If the latter is intended, then it is NOT true to say "Their background is politically anarchist and feminist, their magickal traditions are those of ceremonial magick, Wicca, and working with the dark 'rituals of the old times'."

The quoted statement applies to the O.A.I. (and whosoever espouses the definitions thereof); it does NOT apply to the Priesthood of Maat. Maat is neither anarchist nor feminist -- LIBER PENNAE PRAENUMBRA channels a viewpoint that can only be called 'humanist' -- and that's only partly true.

Maat is Truth, Tao, That -- feminism is a single aspect among many of humanism. Anarchism is the Heat Death of the Universe, the Entropy Formula. Maat cannot be defined or claimed exclusively by any ISM or OLOGY. That there should be some lack of clarity on this subject is quite understandable in the light of the contemporary practice of Orders etc. attempting control of Power and its vessels/masters.

The O.A.I. is a group of bright and personable people, but there should be a delineation between a certain defined group's philosophy or background and that of the general Aeonie Formula it links with.

I speak from no other authority than that of the thing itself: justice is blind. Maat isn't female any more than it's male -- Truth contains the Pairs of Opposites and cannot be defined by them -- it's false to reason from the particular to the general. So please! The OAI may be feminist-anarchist, but the Priesthood of Maat isn't. Nor do we work with the dark "rituals of the old time".

We work the rituals of the NOW, not of the "old time". Spontaneous improvisation of dancing on the crossroads of spacetime -- you yourselves illustrated the bus & cigarette rite which I use daily with unfailing success -- as have others of my acquaintance. That's a fine example of Maat Magick. So is





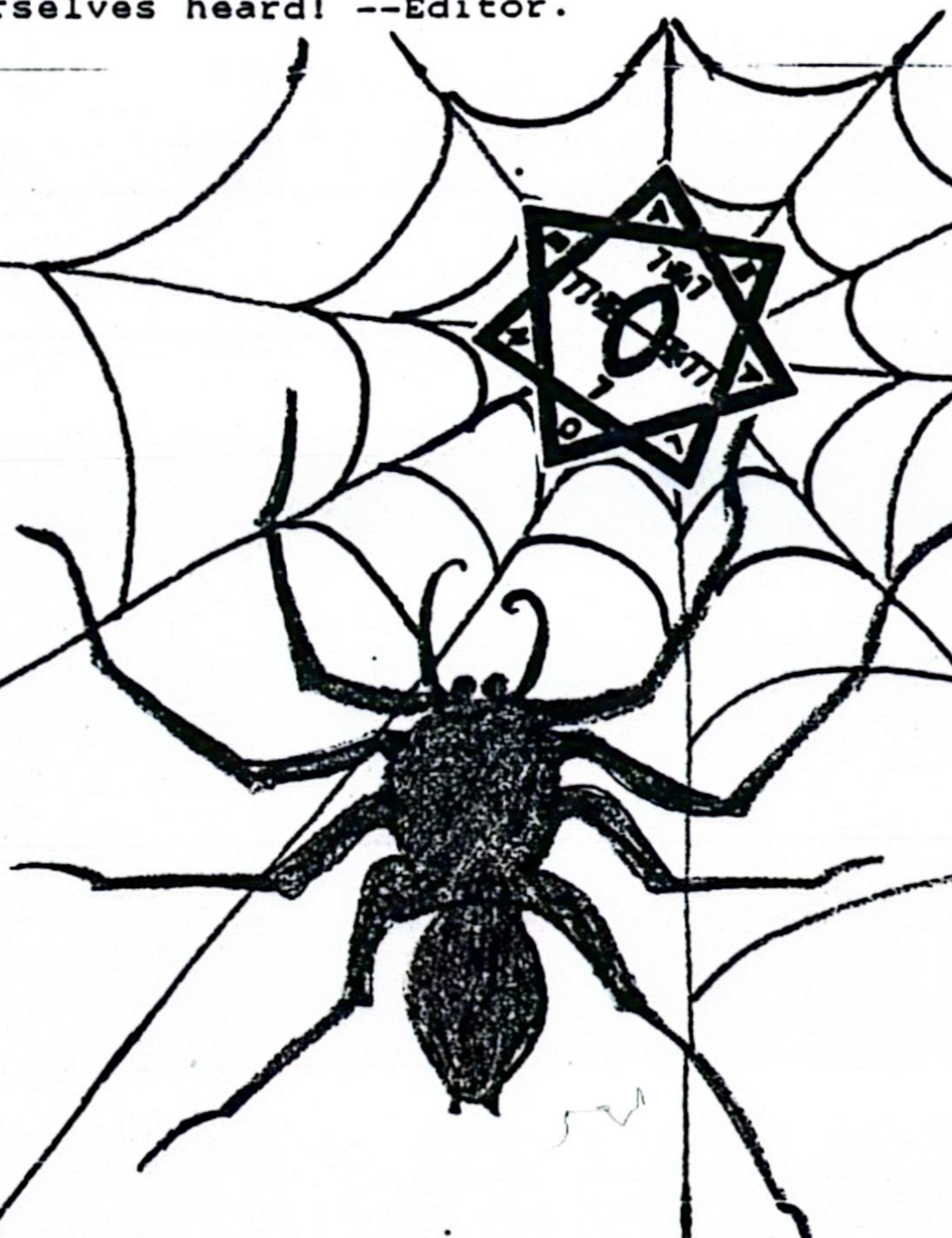
midwifing/ birthing/ becoming Homo veritas --& loading the dice for Homo's survival -- a work of art has the RIGHT to completion on its own terms!

The human race is an artwork of its own working -- we shape ourselves through language, music, images, gods, 'common sense' and all the other Magickal Tools. We're just beginning to get a feel for the medium of ourselves, and in the process, we discover the means of our own extinction. This is positively the last sentence on the subject here: Maat is Air, the Unconfined -- who would attempt to claim It for a cause errs greatly....

Take care, stay warm, Equinox is coming.

(IO PAN!!!) 696-93 Blessed be, NEMA.

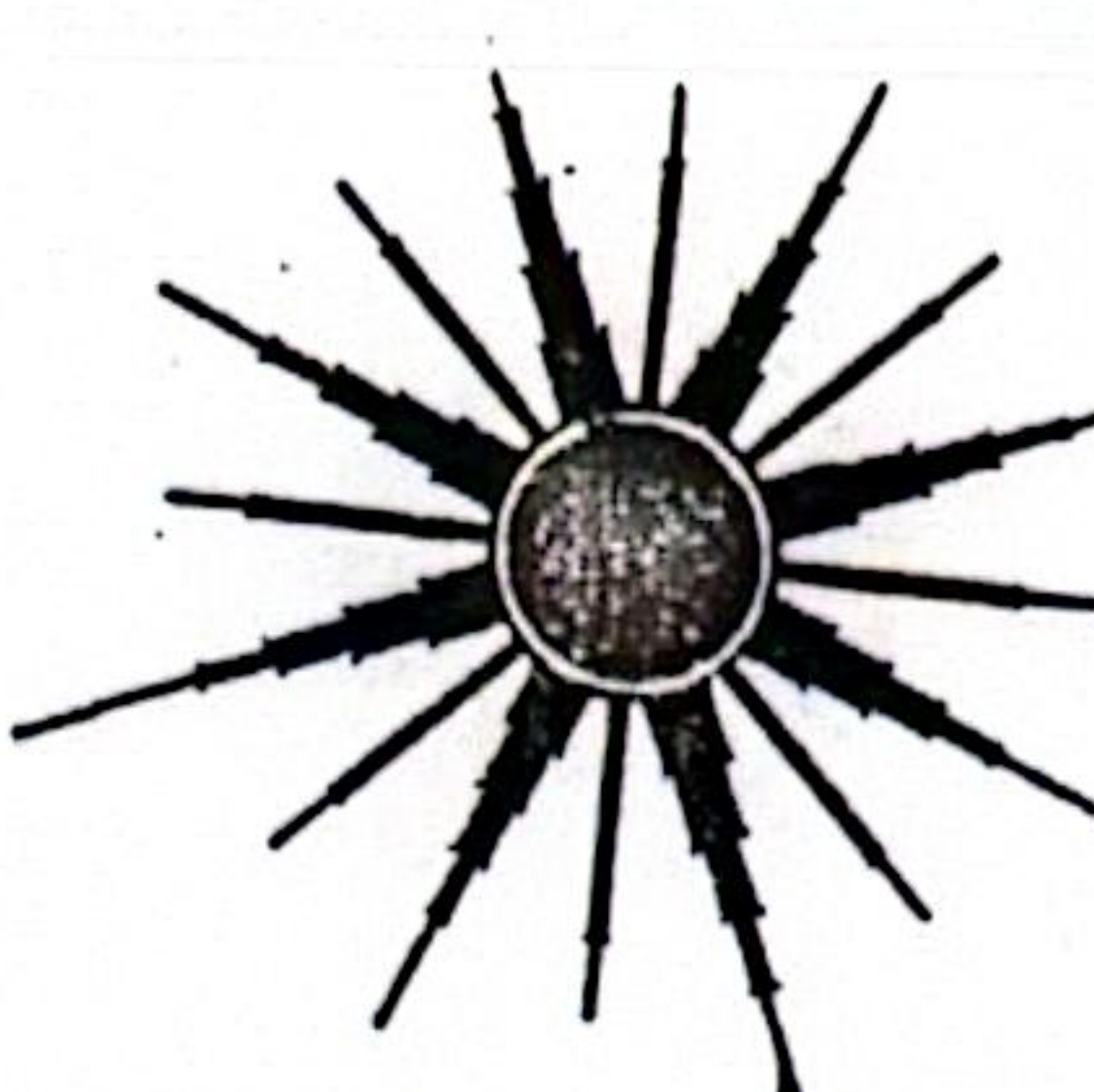
-----We thank you for your letter and acknowledge a degree of over-generalization in our comments on the Children of Maat, and we stand corrected. To the rest of you readers out there, we would like to see more letters in this section, so make yourselves heard! --Editor.







MA'AT QABAL



The Mass or Invocation of the Forgotten Ones and the Elder Gods

LIBER XI

Copyright: Ma'at Qabal, BCM Box 8640, London, WC1N 3XX, England

Do what thou wilt shall be the whole of the Law.

Introduction

The Ordeal was performed by Sr. Sothis and Fra. Zaegs, on the night of 11th/12th August 1982 after six months of intensive preparation, leading via the paths of the Devil and Death to a unity on Tiphareth, thence via the High Priestess to the threshold of Da'ath, by which means we proposed projecting ourselves in union, to 'Universe B'.

The work involved followed Thelemic practice, modified by an Entity, Ano'in, who clearly indicated the Ma'atian aspect of the work and the absolute control of the Forces generated at Masses worked on lower levels. Further modifications were made from





recommendations by Nema (formerly Andahadna 124 of Bate Cabal, Cincinnati) in private correspondence, thus producing a balanced growth towards the aim of transition between the Illusion and the World. Thanks for reproducing some of the actual Mass are due to the Bate Cabal, who published an article in Issue 3 of the Cincinnati Journal of Ceremonial Magick.

In the experience of Sr. Sothis and Fra. Zaëps the performance of the Ordeal created a cataclysmic realization of the Gynander-nature. (See British Journal of Ma'at No.1). The fragments of Self we call our individuality, and by which means we agree to inhabit the Earth, allow also acceptance of the conventions known as Natural Law, and permit habituation of bodies having sexual identity, but spiritually this is no longer true for us. We wear no Mask, and Initiation becomes a process of continuous unveiling.

The Word 'IPSOS' reaffirms the statement that "...there is no God where I am."; we behold the Divine Unity within ourselves and the Universe we have created. The fusion of spirits produces a condition unknown to those who have not sought to attain it.

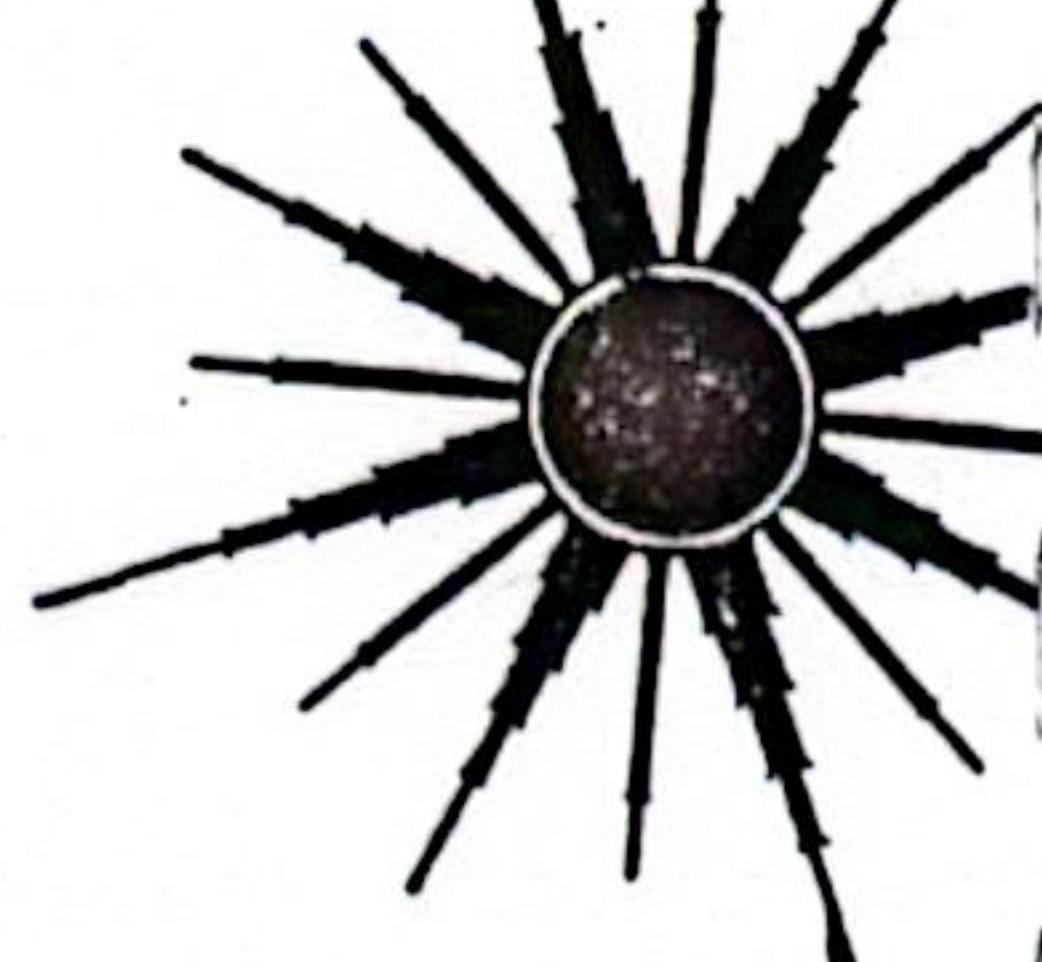
The Preparation

For twenty-eight days before the Ordeal, three Masses of Ma'at were performed, and the following points were the subject of meditation in preparation for the formation of the Gynander,



should the work prove to be successful and 'Universe B' be achieved.

1. Major events of past life, both good and bad, working from the earliest memory to date. Consideration of each, dismissing it, appreciating each as ultimately beneficial. (Karma)
2. Consider oneself as having been directed to this moment, through Karma, and to the decision to 'rise above' the plane of Earth, to become a 'Planetary Being' or a 'Cosmic Entity' of which one's self is the other half (e.g. the electric or the magnetic).
3. Confirm to oneself that "...there is no God where I am." and have the courage of conviction in the face of scepticism, laughter or worse.
4. Confirm to oneself that one believes in oneself, one's visions, intuitions and instructions as well as one's partner's, and that one will not be tempted off the path.
5. See oneself as a translucent spirit, having dismissed the past, and ready to begin a new kind of life.
6. Understand that being committed to (and one half of) a Gynander, one's aim is to construct an impeccable spiritual, planetary Being, having one Will, and executing it wisely.
7. As such be aware of other spiritual Beings, Entities and Masters, and divine their intentions, friendly or alien. Heed all extra-sensory perceptions and instructions.



8. This is so one, as a Gynander, will assist in bringing Order out of Chaos on all levels.

9. As a Mistress/Master of the Astral Temple, one has this obligation in health and in weakness.

The Key mantras for the preparation were VAM MANI PADMA HUM and LAM AGLA IPSOS.

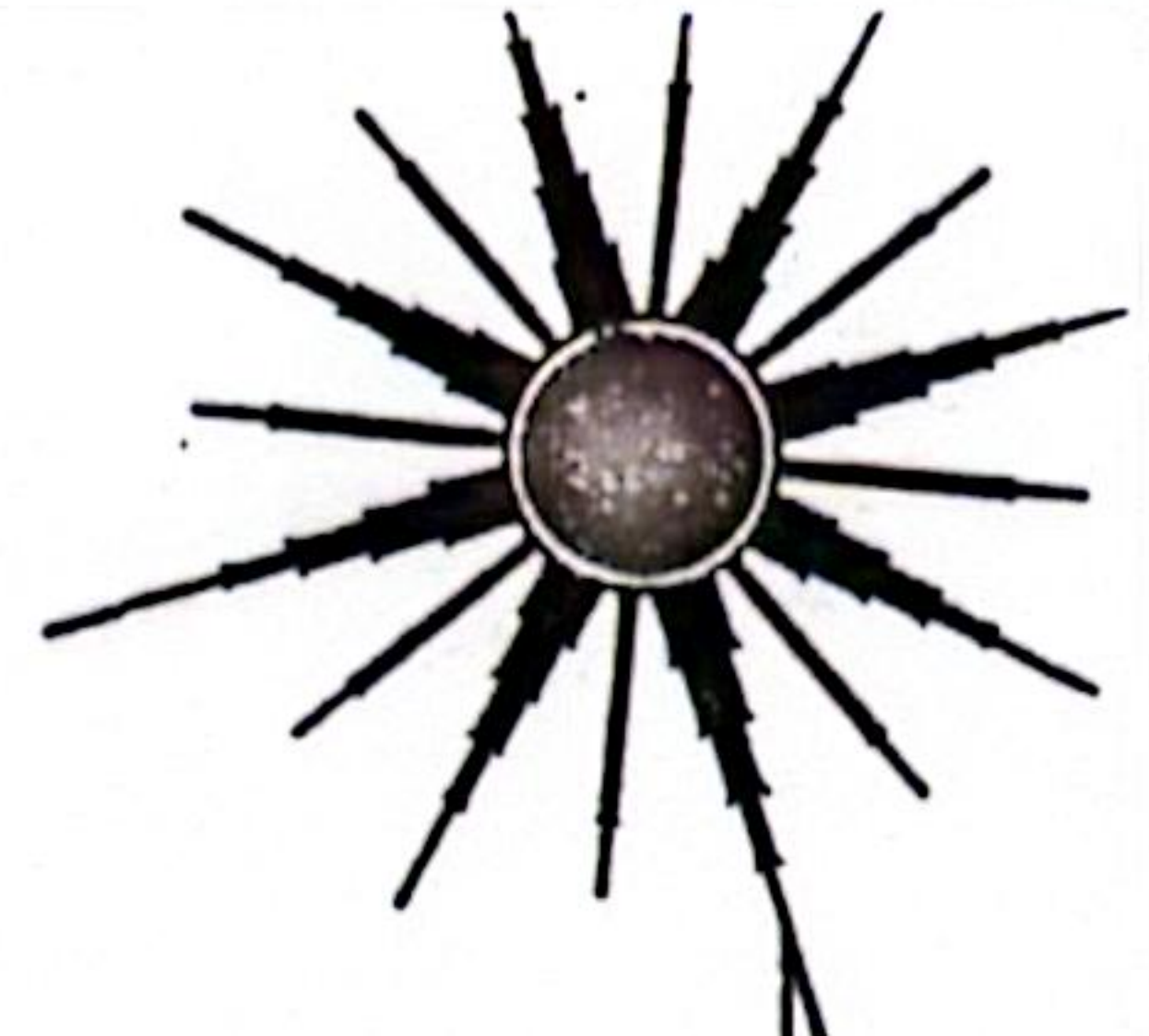
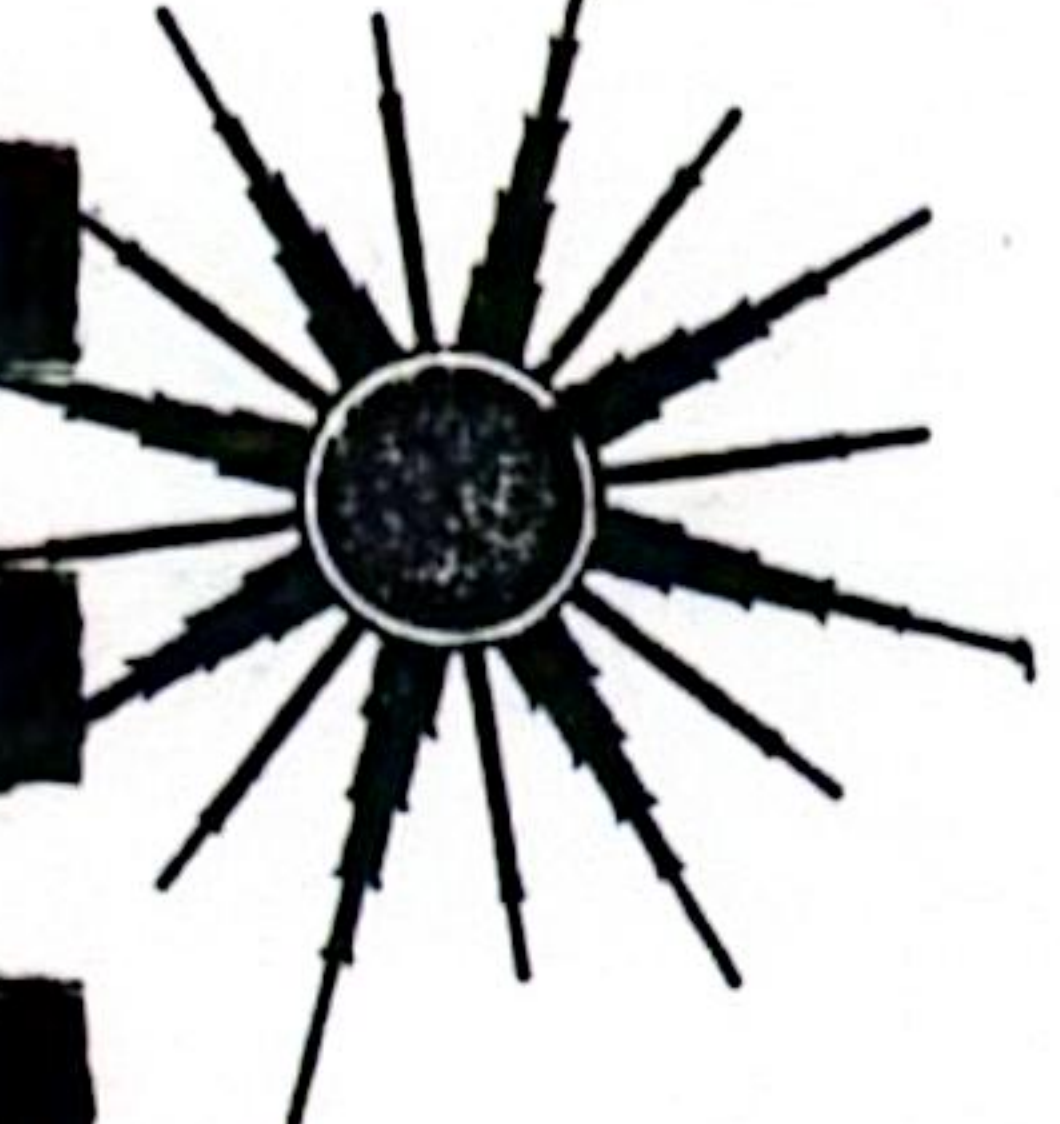
Requirements for the Ordeal

Daggers, Wand, Chalice, Pentacle, Wine, Bread, Water, Incense; tobacco, mantra beads, bedroll, black clothing, rainwear with hood, compass, four pegs for Quarters, lantern or torch. Coffee or fruit juice for use if necessary and some food to be taken before the return journey.

Aspirants are required to be sexually abstinent for seven days, and to fast for twelve hours (but not less than six), taking only water or ginseng tea.

The site chosen shall be out of doors in a natural, isolated spot; in a woods, or on the side of a hill or mountain etc.

The Ritual that follows is that of Ma'at Qabal, based on the work of Sr. Nema and modified in the light of our guidance. It is understood by the Aspirants that their life, having performed the Ritual, is offered to Ma'at, and that all they do shall be prefaced by 'astral ritual' and in a 'magickal mind'. They shall



be conscious of their partners at all times since they are irrevokably joined as a Divine Gynander.

The Ritual

Having observed the requirements listed above, the Aspirants shall, well before sundown, select a suitable place, near a tree if possible, and place a flat stone or log to act as an altar. The Cup and Pentacle are placed upon it. Beside are placed on one side a bowl of water, and on the other the incense bowl or stick.

When the Sun has dropped below the horizon, the Ps (Priestess) shall cast a Circle eleven feet in diameter, the P (Priest) placing pegs at each Quarter.

Ps: "I conjure thee, o Circle of Power, to be a boundary between us and the Forces of the Earth and of the Cosmos, that we shall be protected this night from any denizens of Evil of the Underworld, from Mankind at large, and from Alien Cosmic Entities. In the name of Ma'at, I seal thee."

P : "So be it."

P takes dagger to each Quarter, and banishes as follows: "I banish you foul shades of the East (S,W,N) from this sacred place, in the name of (X), Ruler of this Day. Protect us in our Temple, ye Masters, Lords and Angels of Light, that we may pass unscathed. So be it."

The P and Ps shall then sit and drink wine and smoke if



desired, until it is quite dark. They shall instruct each other and meditate as they wish. It is important to maintain full consciousness at this stage.

When it is quite dark they shall rise and fill the Cup with wine and place two pieces of bread upon the Pentacle. They shall then purify themselves, forehead, mouth and genitals. They then stand facing each other across the altar, P facing East and Ps facing West.

P : "Do what thou wilt shall be the whole of the Law."

Ps: "Love is the law, love under will."

Both: "There is no god where I am."

P : "It is our Will to invoke Ma'at for the evolution and awakening of Mankind."

Ps: "By the same mouth that drinks from the Cup of Babalon shall the Elixir be taken; by the same mouth that swallows the Cosmos shall the breath of Mankind be exhaled."

P : "I invoke Ma'at, She-Who-Moves."

Ps: "I invoke Truth, Justice and Righteousness."

P : "I invoke the Black Flame."

Ps: "I invoke the Crystal Lotus."

Both: "ABRA-HAD-ABRA, IPSOS, MA'AT."

Ps: "Bearer of the Wand, I command thee: enter my House, there to dwell."

Then shall they perform the Alchemy. They shall take the



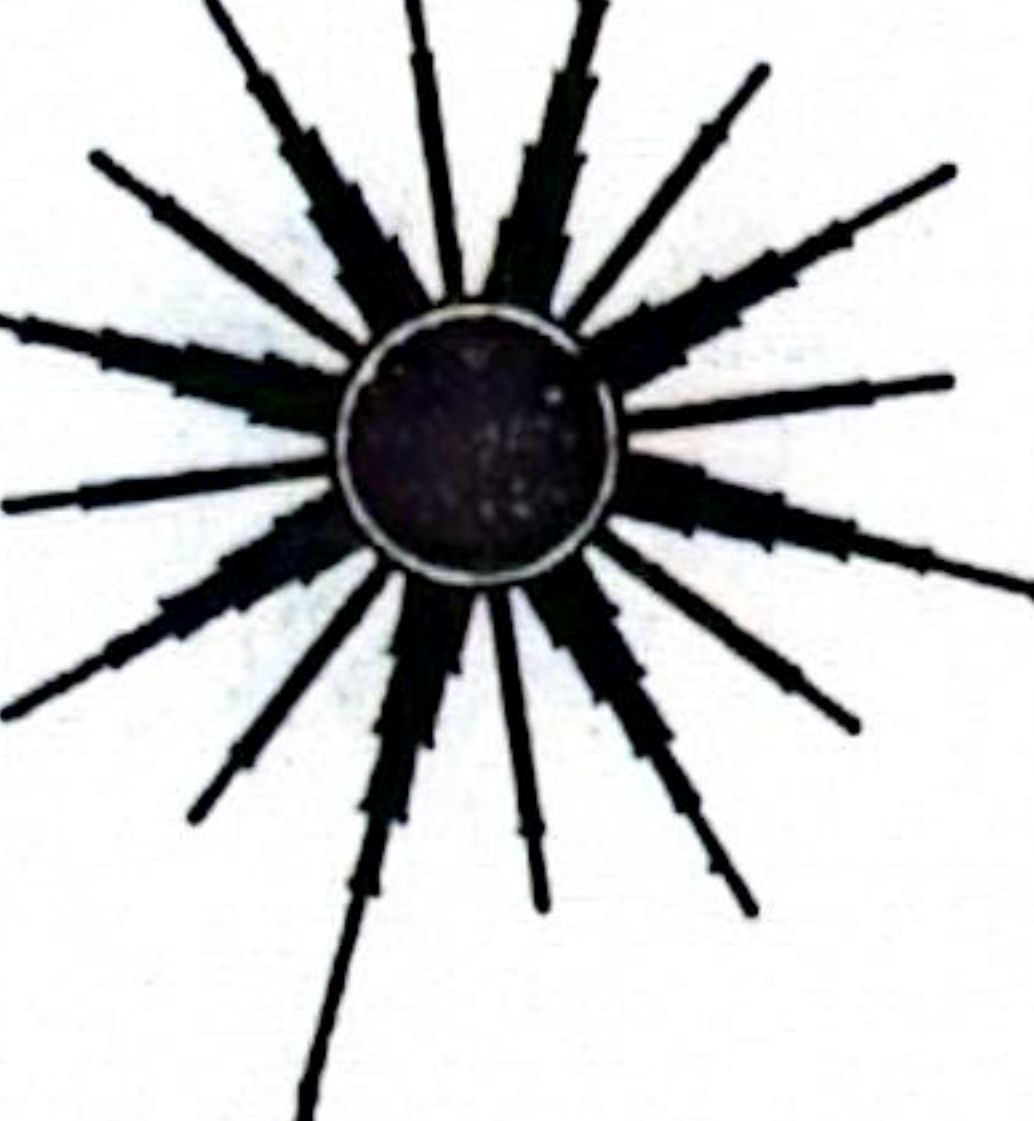
Elixir. P then anoints the wine and the bread, saying: "I anoint thee with the Sacred Elixir."

At this point notes should be taken of any phenomena that may occur.

When ready, they shall stand facing each other across the altar, N-S, and shall intone the mantra LAM AGLA IPSOS eleven times. They shall then kneel on either side of the altar and consume the Elixir Bread and Elixir Wine.

When this is done, they shall put on extra clothes and hood if cold, and enter the bedroll. From this point and for the rest of the night careful vigil shall be kept. They shall plunge their daggers into the earth on either side of themselves, holding the hilt with one hand and joining hands. Thus a complete circuit is formed (with the earth) and must be maintained throughout the night. They shall rest in silent meditation for a while. When ready they shall recite a mantra (AUM) using beads or a counter, but still keeping in contact.

After this one shall lie down and take Prana, whilst the other keeps vigil, meditating or chanting. They shall take turns doing this until the first light of dawn, taking notes during the vigil of any and all relevant thoughts, visions, phenomena, aspirations, clairaudience or automatic writing. They shall drink wine or water, and smoke during their vigil if it be their Will. It will be noted that a trancelike state or semi-consciousness is



obtained during and perhaps throughout the vigil.

At first light, they shall rise, fill the cup and toast the morning; they shall then earth the Power, in the manner which seems best to them. They shall take the Elixir as before.

They then stand before the altar, facing East, and chant:

"Hail Ma'at!

Open the Eye

That destroys the Dream of Slaves.

Hail Shakti!

Hail Shiva!

Hail Kali!

Dilate Time, that we return to your devouring in freedom and strength.

We are one whose name is mankind

Sleeping dust, a god awakened

Turn, thou ancient enemy, we are not prey for your control,

By the same mouth, Gynander-Hive of Earth,

Is hunger cried out, and strength received.

By the same mouth, O Man-Soul made of stars

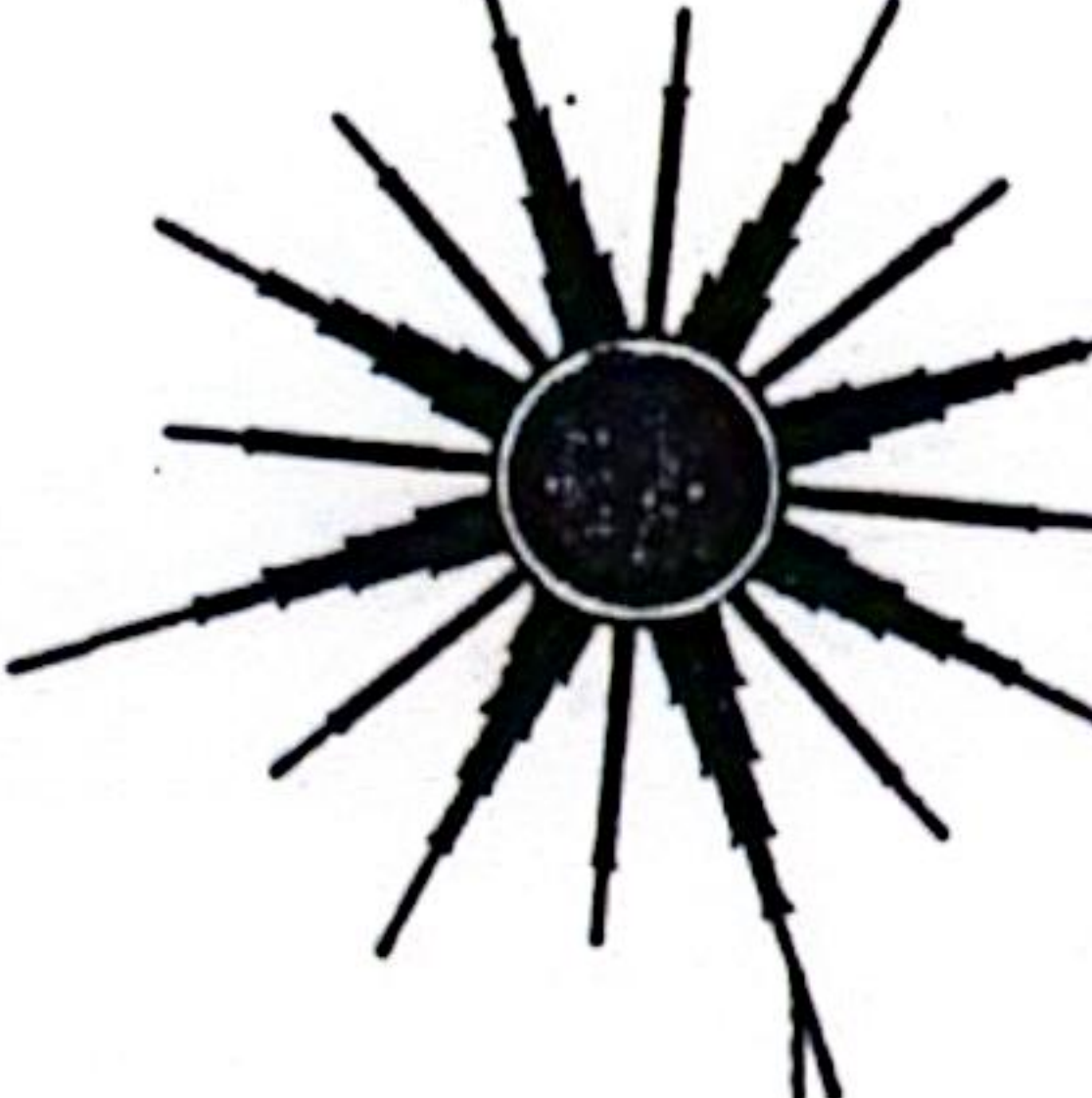
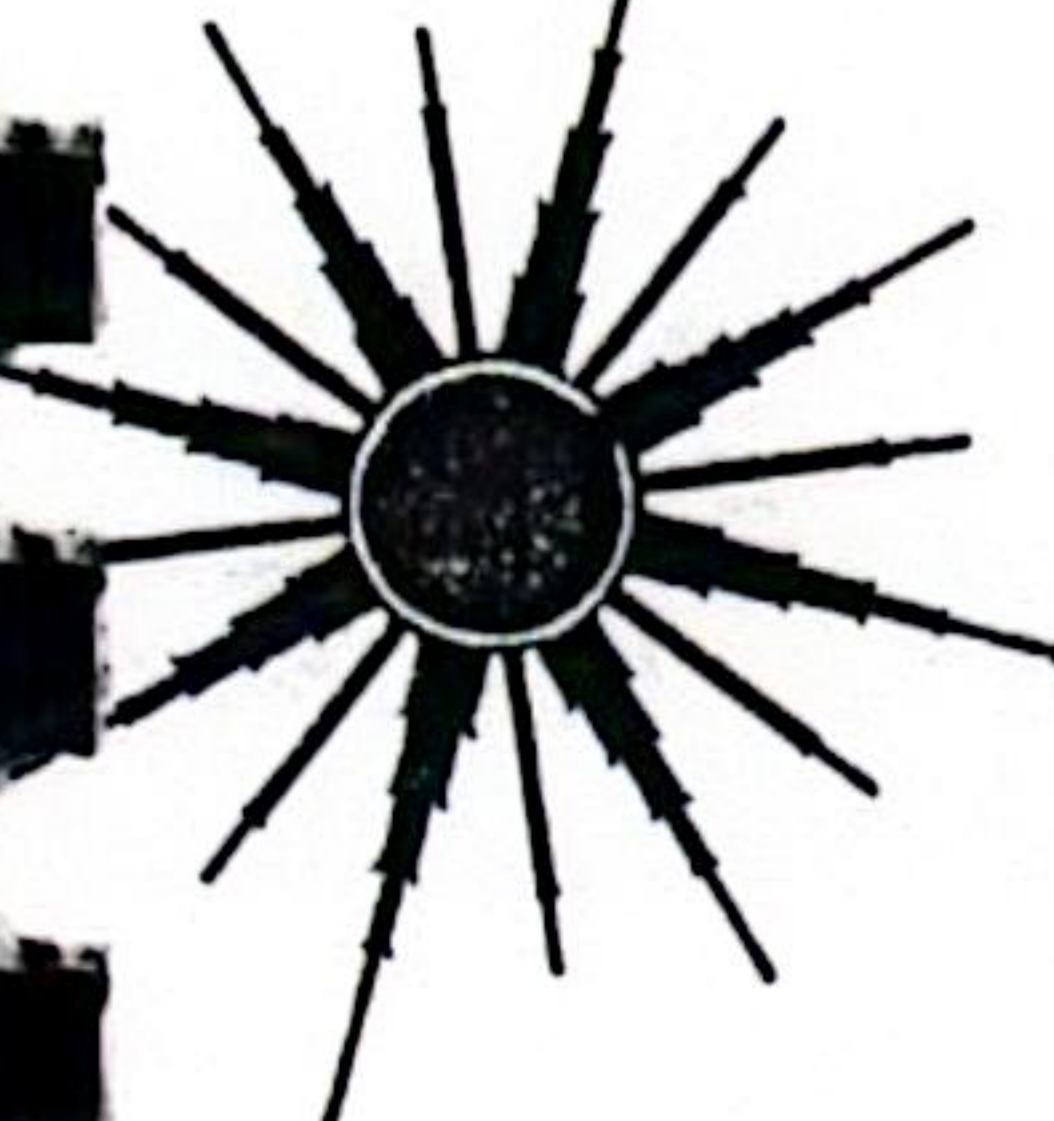
Is the morning hymn intoned,

and the Word of Will spoken to the Skies.

IPSOS

Do what thou wilt shall be the whole of the Law.

Love is the law, love under will."

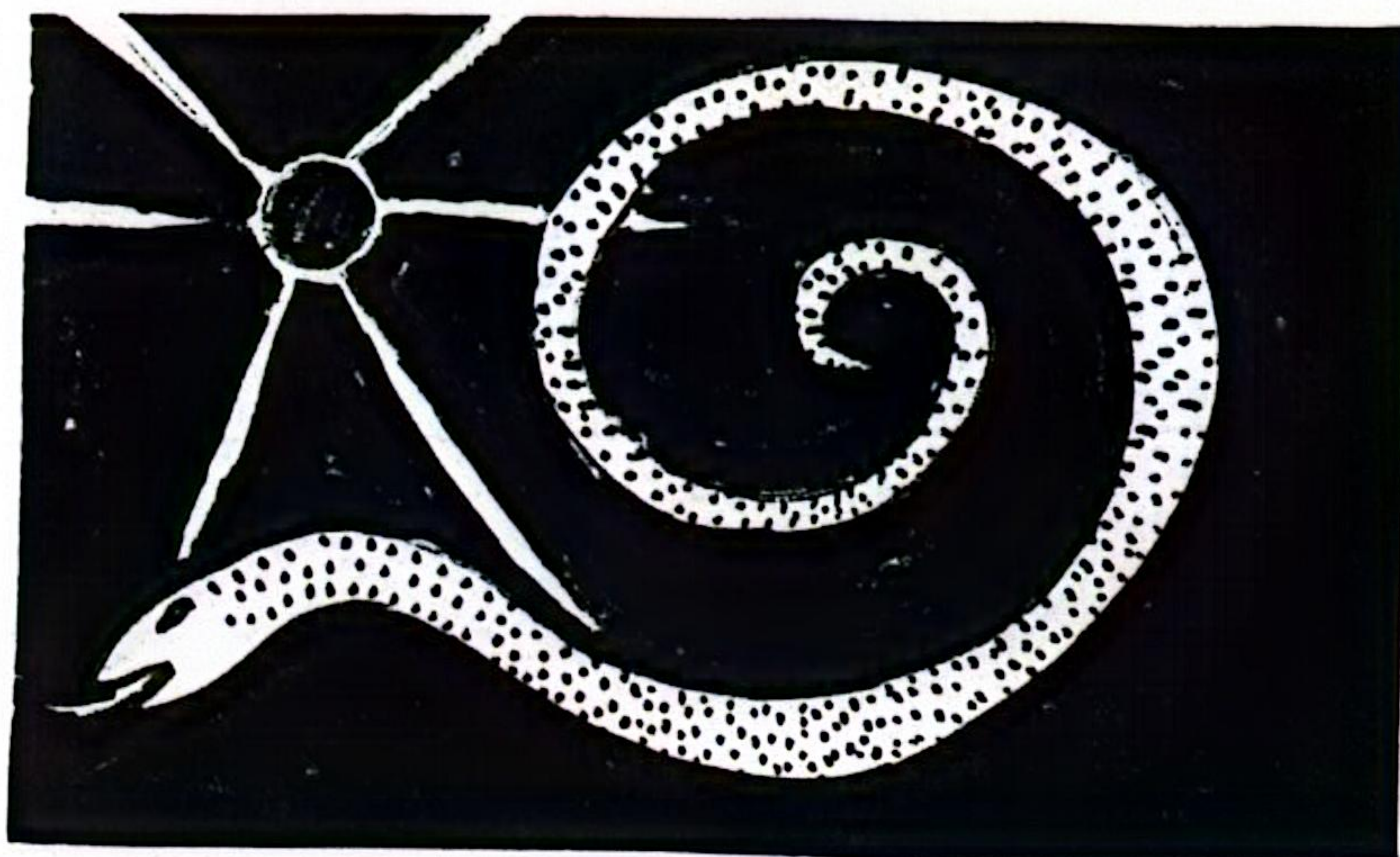


Ps and P embrace, allow their auras to blend, and say: "There is no god where I am."

They shall then open the Circle, collect their equipment and depart. A little food may be taken if desired.

NOTE: At no time after taking the Elixir Wine and Bread shall P and Ps lose physical contact with each other. If toilet is desired during the night, this must be done in the Circle, the other holding both Daggers.

It is permissible to discuss any visions, dreams or other phenomena during vigil, or to express any fear, joy or enlightenment etc.





Ordo Adeptorum Invisiblum

'Every man and every woman is a star.'

A FEAST FOR THE EQUINOX OF THE GODS
September 29, 1982

"A feast for the Supreme Ritual, and a feast for the Equinox of the Gods." --Liber AL, II:40.

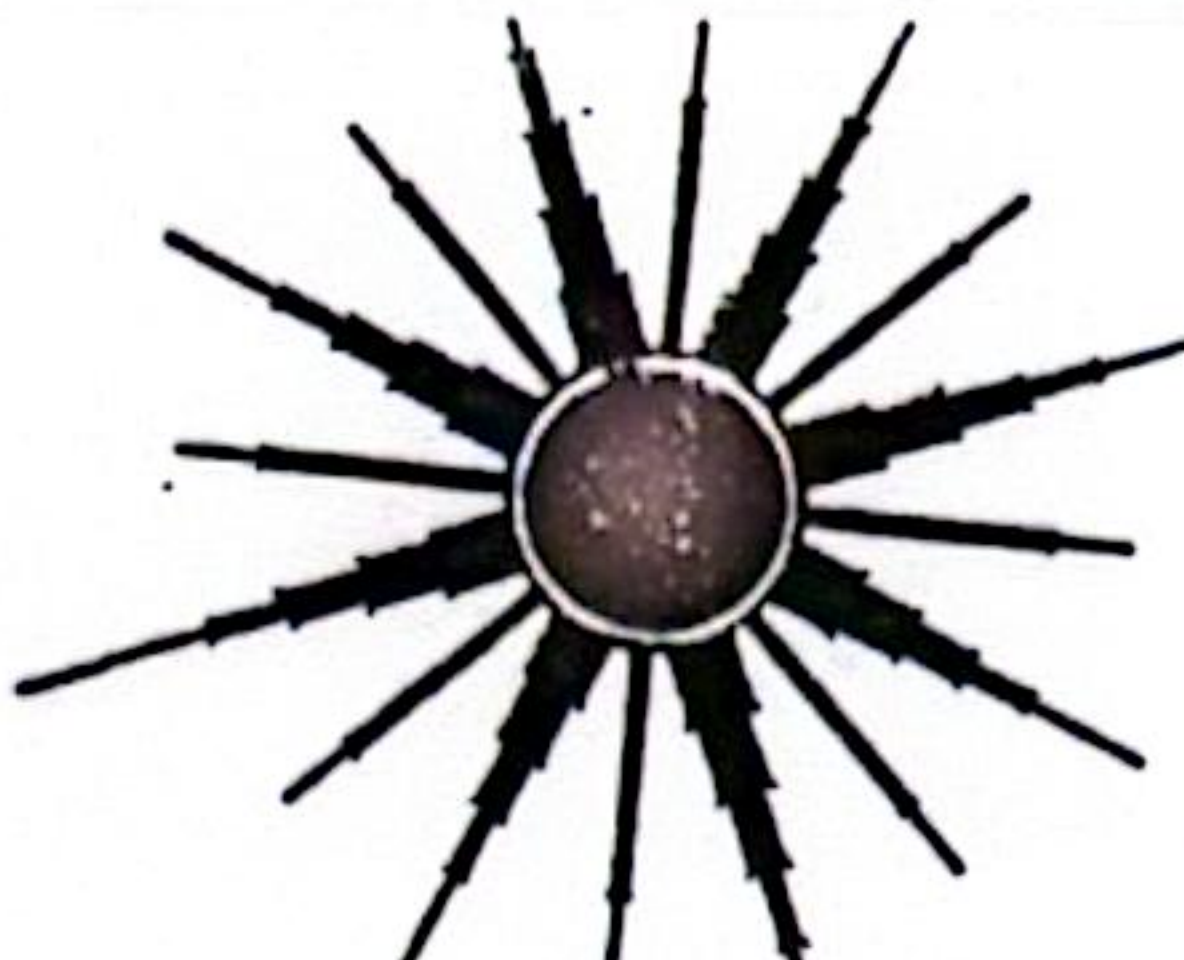
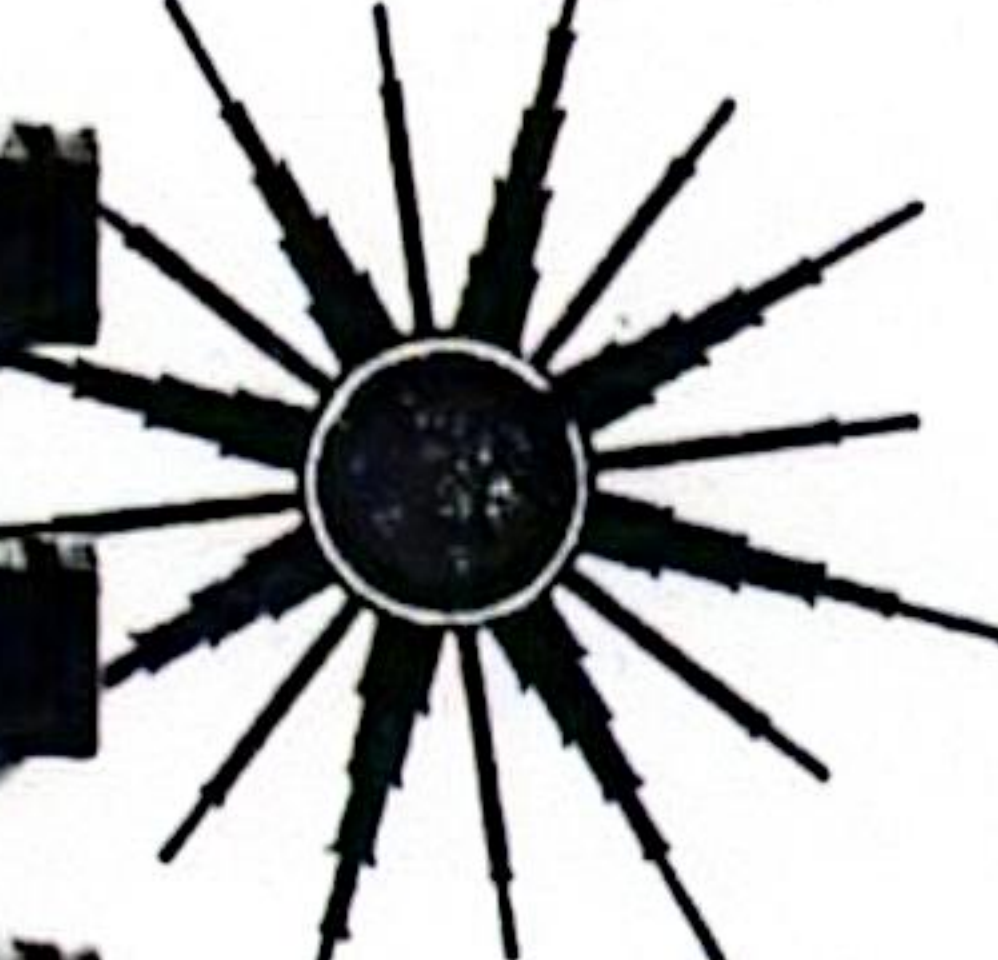
September 29, 1982 marked the anniversary of the founding of the Ordo Adeptorum Invisiblum in England in 1980 and the initiation of the OAI Chicago in 1981.

After all in attendance have taken their places, let a brief period of meditation begin. At the close of this time, all shall repeat the thelemic cross. The words are intoned as the right hand is placed on the points indicated. The palms of both hands are brought together for the final words, over the heart.

Forehead:	DU-NA-MOS
Solar Plexus:	THE-ME-LI-ON
Right Shoulder:	NI-KON
Left Shoulder:	SO-PHI-I
Heart:	As it is said, so let it be done.

SETTING THE FOUR QUARTERS

All stand. As each quarter is set, all face the persona standing at the quarter being set. If that persona is male, members of the circle should project power from the solar plexus; if female, from the heart. The power is projected as the word of power is intoned.



North:	A-GA-PE
West:	DI-KAI-O-SU-MES
South:	THE-LE-MA
East:	E-LI-A-THE-RI-ON

Reading from Liber AL, from the east quarter: II:35-44; I:52
Response:

Priestess: Do what thou wilt shall be the whole of the Law.
People: Love is the law, love under will.
Priestess: The word of the Law is Thelema.
People: and Every man and every woman is a star.

THE BURNING OF THE SIGIL

A sigil indicative of the work of the OAI during the last year shall have been prepared. It shall be presented by the persona in the south to the priest. He shall hold the sigil while simultaneously releasing the past and impressing his will for the next cycle upon the sigil. He shall then pass it to each person present. The last to receive it shall be the priestess, who shall burn the sigil, releasing all that has gone into it.

THE GIVING OF THE GIFT

A gift, a visible product of the work of the OAI during the past cycle shall have been prepared before the feast. One gift for each person shall be offered. The gift shall be presented by the persona in the west, who shall explain the nature of the gift. As the gift is presented to each person, the persona shall say, "it is the Law to give." (Liber AL, III:39)

The response:

Priest: Do what thou wilt shall be the whole of the Law.
People: Love is the law, love under will.
Priest: The word of the Law is Thelema.
People: and Every man and every woman is a star.

THE ORACLE OF THE NEW CYCLE

In turn each person present shall open the Book of the Law as an oracle for the next cycle. The priestess shall begin and seek an oracle for the OAI. The priest shall then seek an oracle for the Outer Head of the Order. Each person in turn shall find an oracle for her/himself. After all have read, the priest and priestess shall read for themselves.

After the oracles have been received, the working shall be closed as the priestess wills.

Feasting shall follow.

'The Eighties cower before me and are abased.'

Charge of the Star Goddess

Hear the words of the Star Goddess,
The dust of whose feet are the hosts of heaven;
She whose body encircles the universe:

I am the beauty of the green Earth,
And the white moon among the stars,
And the mystery of the waters,
And the desire of human hearts.

Call unto your soul:
Arise and come unto me,
For I am the soul of Nature that gives life to the universe.
From me all things proceed,
And unto me all things must return.

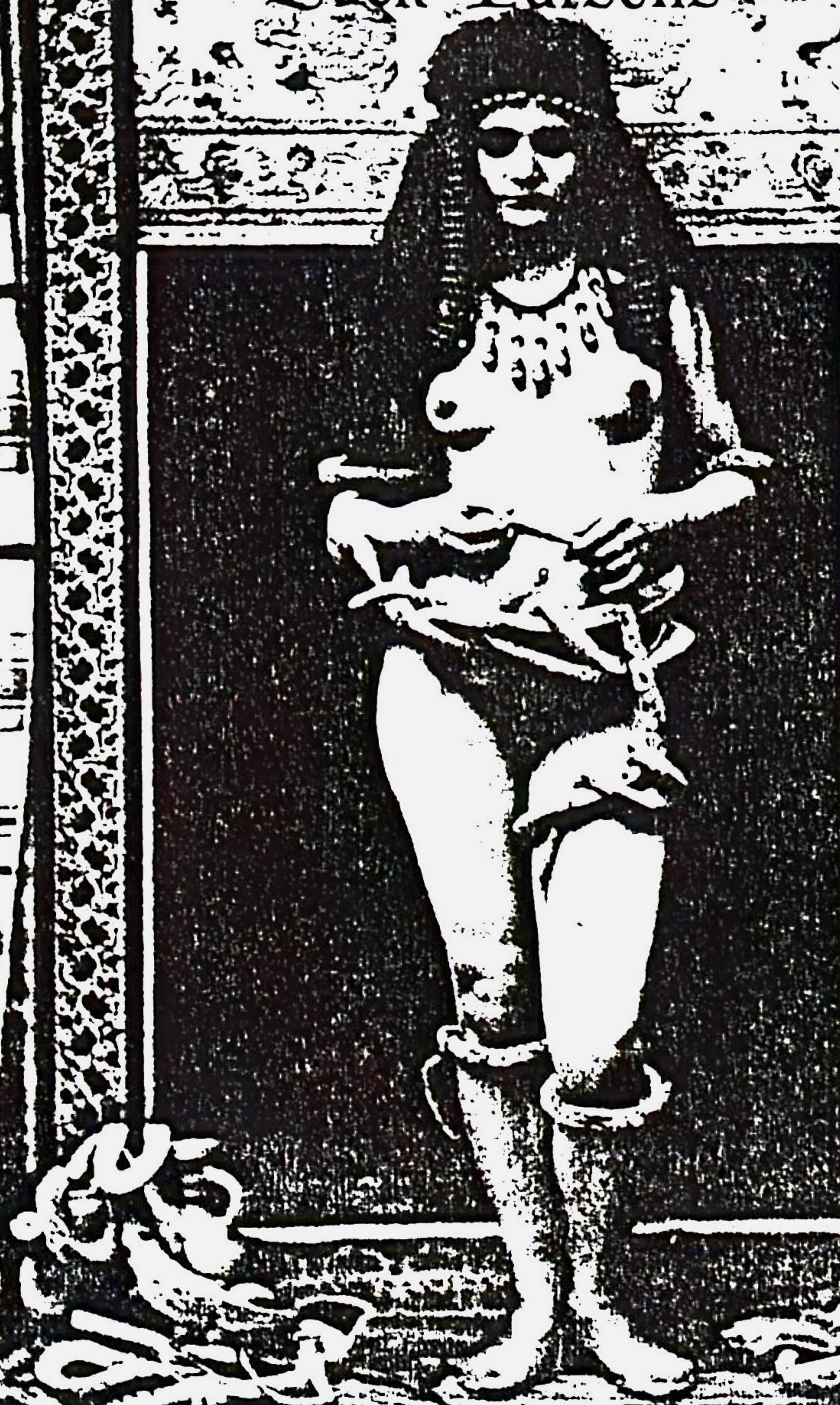
Before my face, beloved of all,
Let your divine innermost soul be enfolded
In the rapture of the infinite.

Let my worship be in the heart that rejoices,
For behold: all acts of love and pleasure are my rituals.
Therefore let there be beauty and strength,
Honour and pride, power and compassion,
Mirth and reverence within you.

And you who think to seek for me --
Know that your seeking and yearning will avail you naught
Unless you know the Mystery:
That if that which you seek you find not within you,
You shall never find it without.
For behold: I have been with you from the beginning,
And I am that which is attained at the end of desire.

--traditional, edited by Alison Harlow.

Songs of the Witch Woman
Jack Parsons



selected poems

TO CANDIDE

'IN WHOM SHE IS INCARNATE'

Narcissus

Drug me with drugs
Slow acting, sensuous, sweet,
Co-mingle gin and musk,
Hashish and amber,
Let me drink and breathe
And hear slow, devious music.

Until aroused
To subtle, langorous moods,
Until I see
Ochre and mazarine and purple
Emit lascivious sounds.

Then I shall go
Through dark and gothic ruins,
Grey and golden mists
Down to a forest, green
With an old dream.

I shall go naked
And magnolia and oleander
Datura and jasmine,
Whose blossoms will open and vaginally flower
In infinite time, for a relative house,
Whose white, subliminal flowers
Will caress my breasts.

And I shall perform stately
Phallic arabesques
In the moonlight,
Pale and white.

Danse

The night, a huge black panther flecked with stars,
Uneasily allows the warm west wind's caress.

The moon, disastrous golden banner
Slightly smiles.

Off stage, an orchestra complains of love,
Centre, a sad-faced ape in clown costume dances slow stately
circles.

A werewolf, left, sings raucously a horrible small song,
While, right, a vampire, fondling a skull is also smiling.
Alto saxophone in orchestra (sings)

"My love, my love, my love."

Werewolf (sings)

"Oh moon, oblique and smiling sinister,
Oh bloody promise in the sky,
Oh beautiful dancer mine,
Betrothed, beloved....."

(He howls)

(Saxophone) "My love, my love, my love."

(Werewolf) "Rot flesh and go down Kingdom to a sunken
jellied sea
Where black stars and wicked women
Reel in infamy"

The vampire, smiling still, regards the skull,
Which vocalizes in a rich deep baritone.

(Skull) "Believe me if all those enduring young
charms, etc."

The ape continues dancing.

(Werewolf) "O, night of stars that coruscate like semen
spated in the womb of night --
O, serpent women smiling sinister --
O, lovely dancer at the feast to be --"

(Saxophone) "My love, my love, my love."

Sabat

Ah, the horned moon
Smiles in the purple sky.
Not more obliquely sly
Than your sly smiling, sister.

See the ebon goats'
Wise, dubious yellow eyes
No more wildly wise
Than your wild, wise eyes, sister.

Hark, a muted drum
Beats in the woods below
And what the lights that go
Incessant to and fro.

Stars they have caught, sister,
And their eyes,
Like yours,
Yellow and wise.

What shall the altar be,
And what the chalice cup?
What incense offered up
And what the altar fire?

The altar shall be white
As your white body, sister
The chalice cup is red
As your mouth, sly smiling.

Brighter blood and dark desire
Shall feed the altar fire.

Night

Subtle and amorous
Lamia sings her love song on the evening
As is heard the alien, dubious song of the night bird
Or the purr of the lioness
On the damp lambent dark
Or the soft disastrous word
Of murder following the extinguished spark
Into nothingness.

All while the subject of her langorous caress
Dreams darkly dreams
As voyaging Deathward, the transfigured Swan
Sings splendrous sad things,
Drifts deeply down and meets, with folded wings
The jewelled night.
Or as the noon bright, desert sun dreams down
Into the smiling, upturned remnant of a face

A knife is beautiful, a jaguar
In motion is the embodiment of grace
And slowly in the guest house in evening
I dream afar,
Seeking forbidden things on a black star
As strum the stirring croatali
As the leopardess doth sing,
As does the vulture, strident, cry,
So does Lamia strum and sing and cry
As wanton as the setting of a star
In an ensanguined sea.

Drear dreadful dark,
Lean over me and press
The curtain of your awesome tenderness
Against my mind,
Mother of stars, the secret of your vast maternity
In the infinity
Of the deep scented terror of the night
As echoes long
Lamia's doubtful song.

Neurosis

O pale face, dreaming in the dark
Master of veils and silences
Amid luxurious blossoms of the night
Where ghostly long limbed spiders slowly stalk
And reach up dubious feelers to your eyes
Serenely closed.

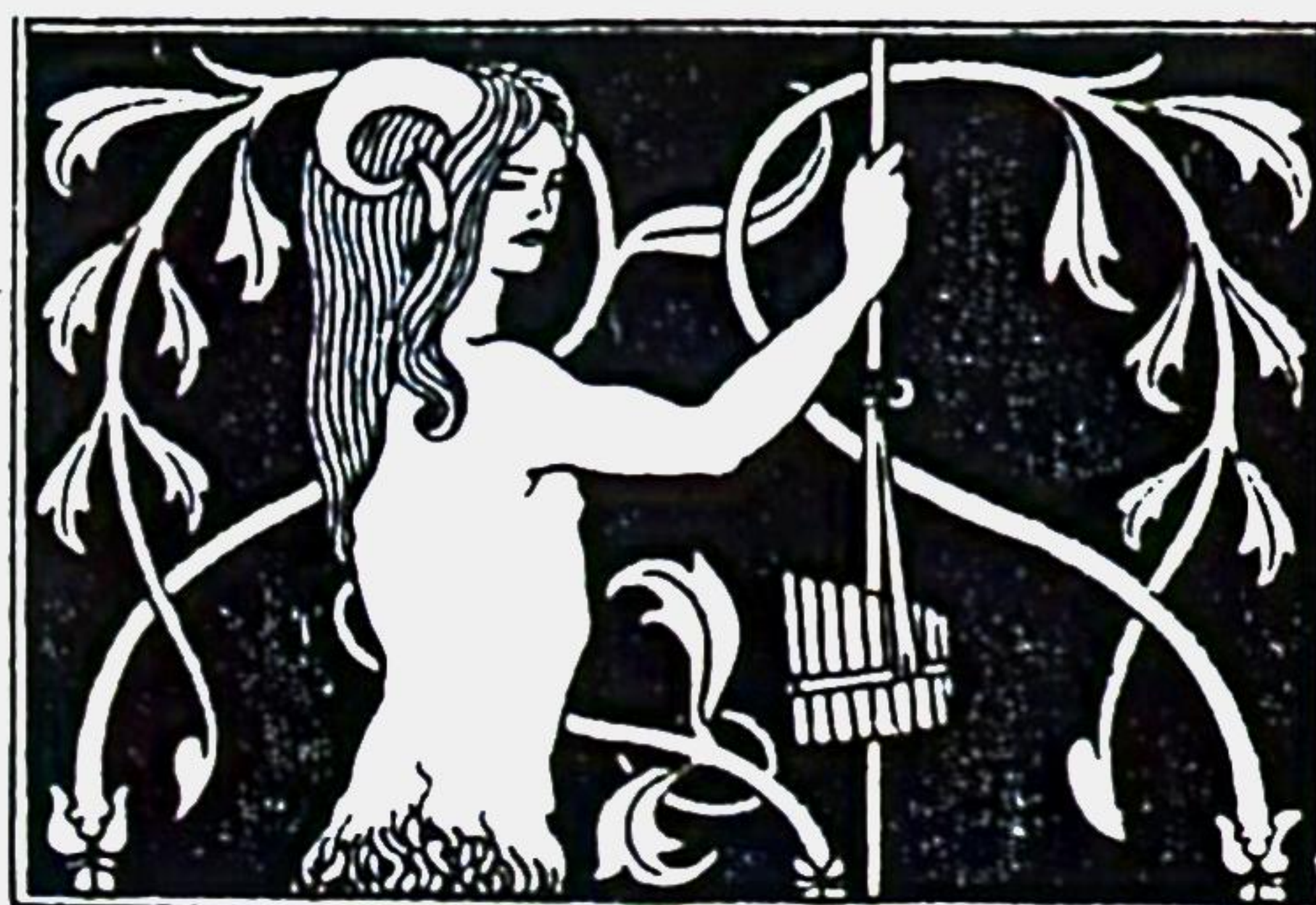
Festoons of dim evasions by a dark lagoon
Half truths that fatten on a secret life
And take weak wings and wander with the wind
Gone seeking.
Old loveliness overgrown with gaudy moulds
Lost powers, like trunks of blasted trees
Old songs gone hollow hollow in an empty house
Forsaken.
A shutter slowly opens on the wind
And something sly looks out and is
Afraid
Overcoming tokens of a murdered spring deep buried
A pale distorted face upon the night
Master of webs and silences and lies
The night moths flutter around it like a bloom
Slow closing.

Arcanum DCCXXXV

(The Ritual of the Shrine)

- 1 The Adept, removing his sandals, shall approach the Shrine in a mood of reverence
- 2 He shall kneel and invoke the lunar Gods (and enter the door of the lunar temple)
- 3 He shall invoke the Gods of Wisdom
- 4 He shall become inflamed with adoration
- 5 He shall evoke the star of Light
- 6 He shall receive the power of heaven
- 7 He shall worship the shrine and star
- 8 He shall see the face of God
- 9 He shall rule over the animals and the elements
- 10 He shall receive the blessings of Light.

-- Frater Belarion 210



PAN TO ARTEMIS: A Thelemic-Wiccan Ritual

Frater BYThOR

Priest of ANAT-SEKHMET-ASHTORETH/Temple of Thelemic-Wicca

(NU-BBLN-MA'AT)

This is a ritual specifically dedicated to the Goddess in her myriad forms from the perspective of the male priest. In this sense the final result of the invocation is a masculinized Goddess force which acts as a feminizing influence upon the priest-Pan.

The text of the ritual consists of two works by Aleister Crowley: "Hymn to Pan" and "Pan to Artemis". The author has used this ritual successfully for almost three years, including a year of weekly use. It has been an excellent vehicle for raising both the male Pan and female Artemis principles in androgynous harmony. The ritual also serves as a New-Aeon formula reconnecting the Craft with Thelemic roots.

The greatest challenge facing the Thelemic-Wiccan priest is that of maintaining a balance between his dual characteristics; work with lunar currents tends to produce astral dreams and accompanying physical hangovers, necessitating appropriate balancing of forces. Thus it is advisable to work with Goddesses containing within themselves masculine traits. Such solar

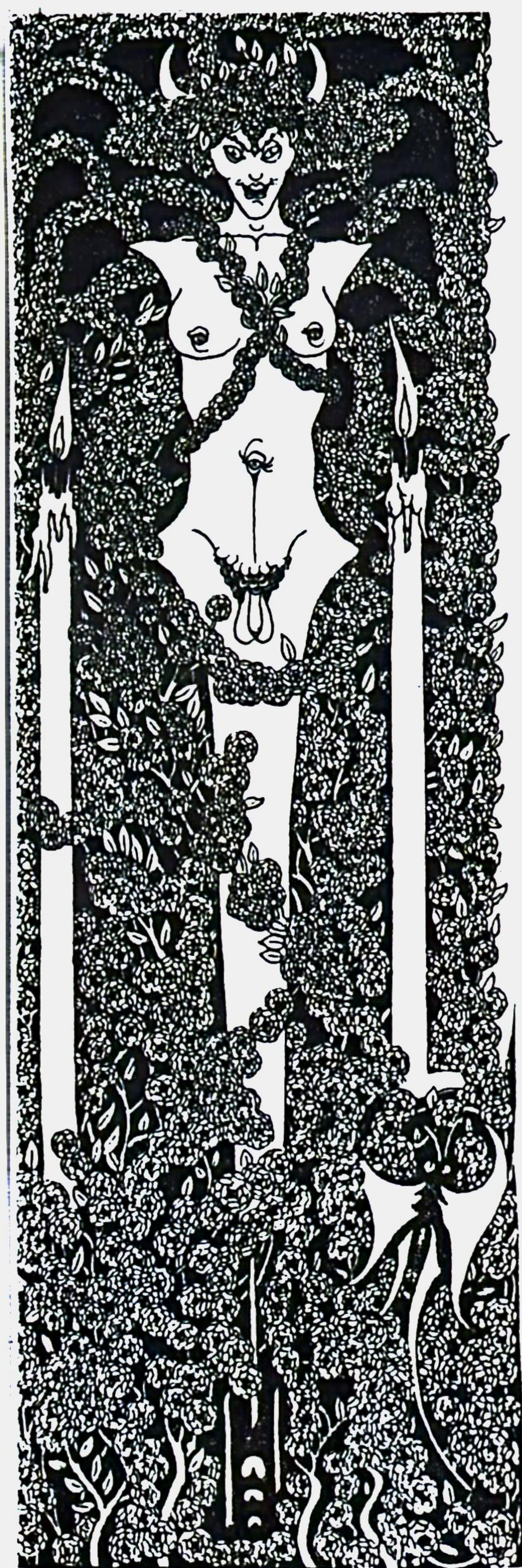
goddesses as Babalon, Sekhet, Anat, Ishtar, and Ashtoreth contain a masculine principle, while Nephthys, Ma'at, Isis, Hathor, Artemis, Selene and Hecate are lunar or chthonian feminine.

Moreover, the priest cannot deny his own 'maleness' even as he sacrifices it to the Goddess. To this end the "Hymn to Pan" invokes this maleness whereupon Pan sacrifices it to Artemis as huntress; the "Fiery Valkyrie" being Anat, Sekhet, Ishtar or Babalon.

The author's initiation into the use of "Pan to Artemis" was on the Vernal Equinox of Anno LXXV. Its first use as a formal ritual was on the Summer Solstice of Anno LXXVI.

Hymn to Pan

Thrill with lissome lust of the light,
O man! My man!
Come careering out of the night
Of Pan! Io Pan!
Io Pan! Io Pan! Come over the sea
From Sicily and from Acardy!
Roaming as Bacchus, with fauns and pards
And nymphs and satyrs for thy guards,
On a milk-white ass, come over the sea
To me, to me,
Come as Apollo in bridal dress
(Shepherdess and pythoness)
Come with Artemis, silken shod,
And wash thy white thigh, beautiful God,
In the moon of the woods, on the marble mount,
The dimpled dawn of the amber fount!
Dip the purple of passionate prayer
In the crimson shrine, the scarlet snare,
The soul that startles in eyes of blue
To watch thy wantonness weeping through
The tangled grove, the gnarled bole
Of the living tree that is spirit and soul
And body and brain -- come over the sea,
(Io Pan! Io Pan!)
Devil or god, to me, to me,
My man! my man!

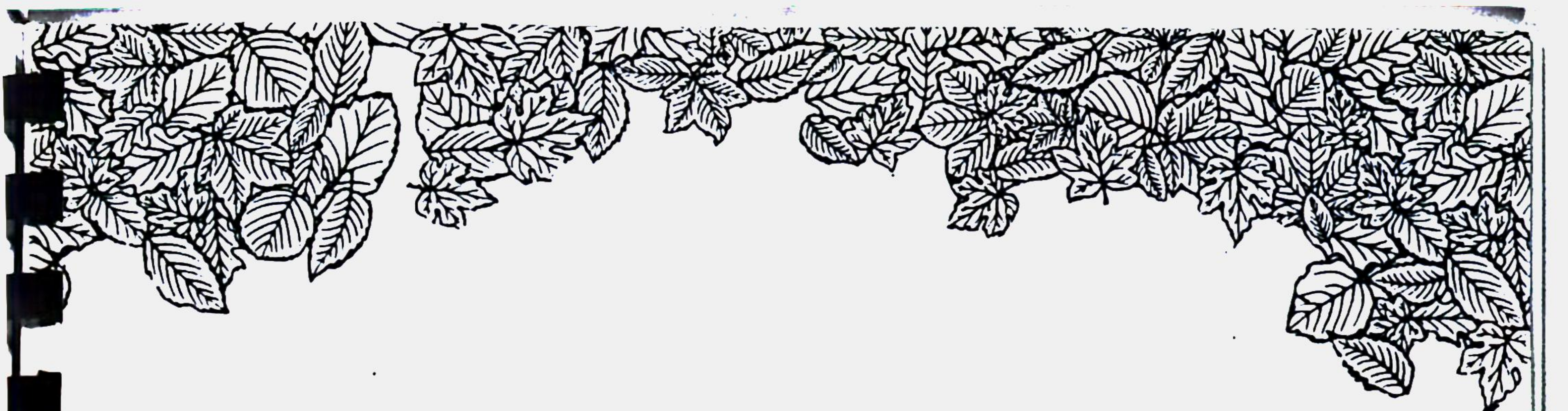


Come with trumpets sounding shrill
Over the hill!
Come with drums low muttering
From the spring!
Come with flute and come with pipe!
Am I not ripe?
I, who wait and writhe and wrestle
With air that hath no boughs to nestle
My body, weary of empty clasp,
Strong as a lion and sharp as an asp --
Come, O Come!
I am numb
With the lonely lust of devildom.
Thrust the sword through the galling fetter,
All-devourer, all-begetter;
Give me the sign of the Open Eye,
And the token erect of thorny thigh,
And the word of madness and mystery,

O Pan! Io Pan!
Io Pan! Io Pan Pan! Pan Pan! Pan,
I am a man:
Do as thou wilt, as a great god can,
O Pan! Io Pan!
Io Pan! Io Pan Pan! I am awake
In the grip of the snake.
The eagle slashes with beak and claw;
The gods withdraw:
The great beasts come, Io Pan! I am borne
To death on the horn
Of the Unicorn.

I am Pan! Io Pan! Io Pan Pan! Pan!
I am thy mate, I am thy man,
Goat of thy flock, I am gold, I am god,
Flesh to thy bone, flower to thy rod.
With hoofs of steel I race on the rocks
Through solstice stubborn to equinox.
And I rave; and I rape and I rip and I rend
Everlasting, world without end,
Mannikin, maiden, maenad, man,
In the might of Pan.
Io Pan! Io Pan Pan! Pan! Io Pan!

--Aleister E. Crowley, Moscow.

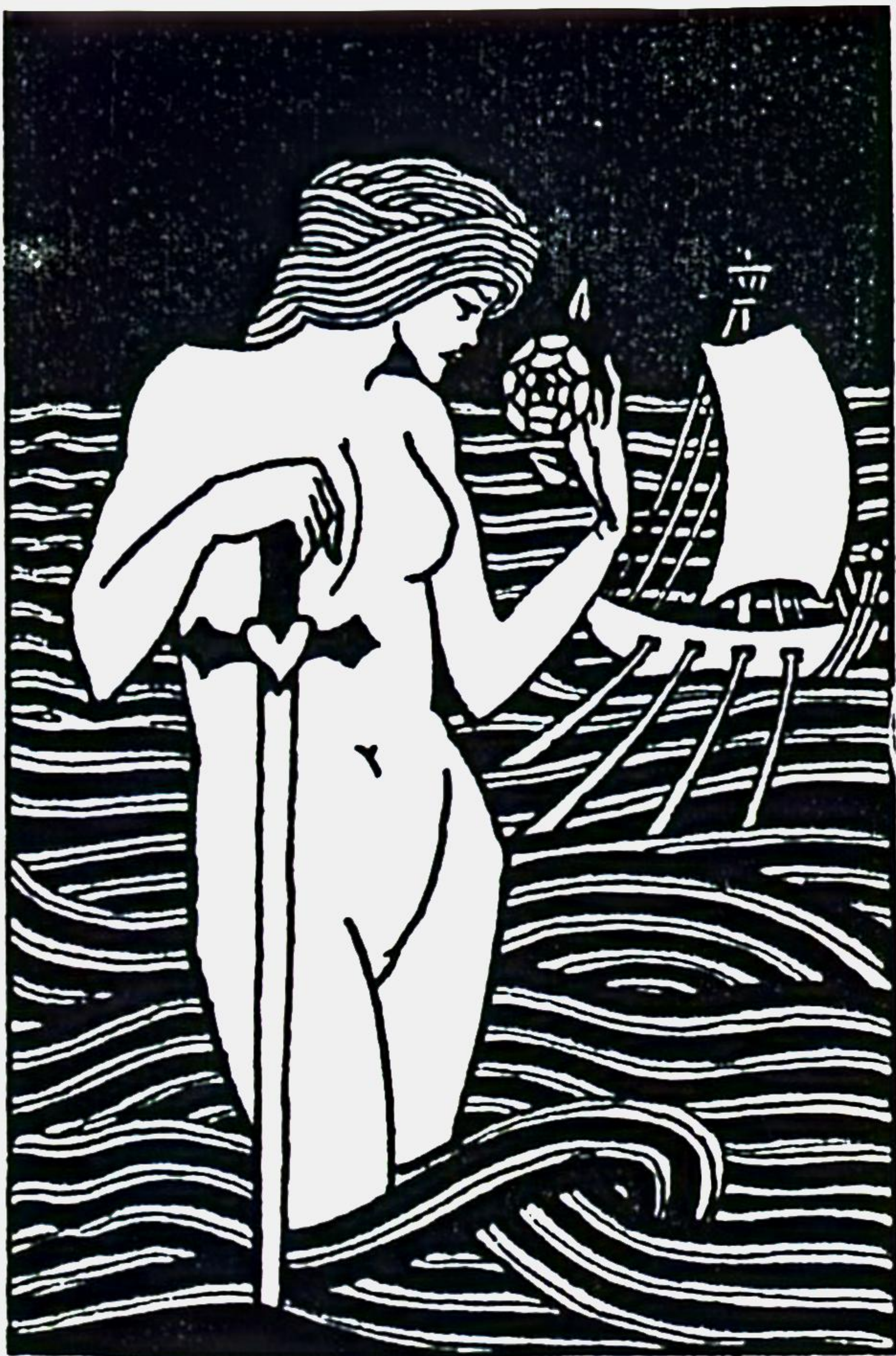


Invocation of Pan

Herein there are two Altars in the North, placed upon green cloth and adorned in animal hides. Thereon stand the Horned God and the Warrior Goddess. The Incense is of Cedar, Pine and Musk. With the athame make the Circle deosil. Invoke Earth using a sigil of Fire in the four quarters, beginning in the North. Make the signs of N.O.X. in each Quarter, then circumnambulate deosil three times in the sign of Baphomet, ending in the North.

Invoke Pan charging forth with erect Wand. Reading from "Hymn to Pan" inflame thyself with prayer. (Optional: Read also Liber A'ash s.f. CCCLXX and/or the Prologue and verse 1 of Liber Lapidis Lazuli s.f. VII.)

Oils harmonious to the Incense may be used upon the Wand; chant Iacchus-Priapus-Omphallos-Pan. IO PAN, IO PAN PAN PAN, IO PAN ! The Elixir is not released until the opening of the Veil.



Pan to Artemis

Uncharmable charmer
Of Bacchus and Mars
In the sounding rebounding
Abyss of the stars!
O virgin in armour,
Thine arrows unsling
In the brilliant resilient
First rays of the spring!

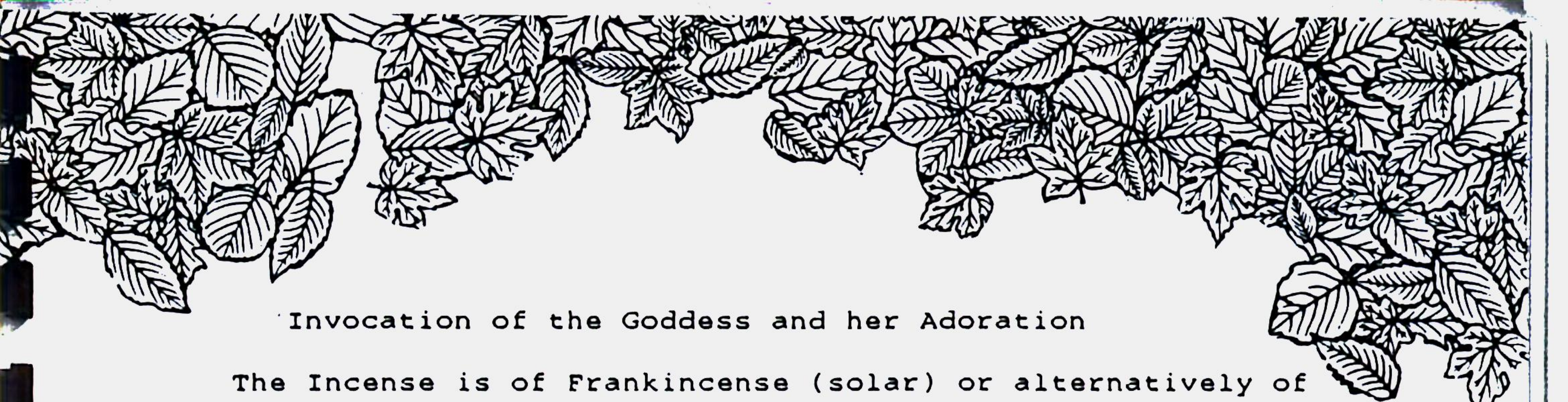
By the force of the fashion
Of love, when I broke
Through the shroud, through the cloud,
Through the storm, through the smoke,
To the mountain of passion
Volcanic that woke--
By the rage of the mage
I invoke, I invoke!

By the midnight of madness:--
The lone-lying sea,
The swoon of the moon,
Your swoon into me,
The sentinel sadness
Of cliff-clinging pine,
That night of delight
You were mine, you were mine!

You were mine, O my saint,
My maiden, my mate,
By the might of the night
Of the night of our fate.
Though I fall, though I faint,
Though I char, though I choke,
By the hour of our power
I invoke, I invoke!

By the mystical union
Of fairy and faun,
Unspoken, unbroken--
The dusk to the dawn!--
A secret communion
Unmeasured, unsung,
The listless, resistless,
Tumultuous tongue!--

O virgin in armour,
Thine arrows unsling,
In the brilliant, resilient
First rays of the spring!
No Godhead could charm her,
But manhood awoke--
O fiery Valkyrie,
I invoke, I invoke!



Invocation of the Goddess and her Adoration

The Incense is of Frankincense (solar) or alternatively of the Moon. Again the Circle is made deosil, but now three times three, using a libation cup, the athame and incense thrice each. The form of the Goddess is unveiled, and she is invoked with the consecrated Wand by the reading of the first verse of "Pan to Artemis", and with a great pentagram of Earth with the sigil of Luna or of Venus (1) traced upon her. Move widdershins to the West (balancing the deosil invocation of the God) as in the Craft tradition, read the second verse and again make the Pentagram and Sigil. Repeat with successive verses in the South and East. Return to the North for the final verse, inflame thyself again with prayer, concentrating with full force upon the consecrated Wand, and then sacrifice the Elixir, containing and re-absorbing it. Upon reading the line "I invoke, I invoke", strike the Altar three times. Concentrate on the union of Pan with Artemis and the transformation of the God into the Huntress. Assume the form of the sign Puella. At this point consume the Libation invoking the trinity of Goddesses thou hast chosen, as Io Kore- Evoe Artemis- Io Hecate or Hail Isis- Hail Nephthys- Hail Ma'at, etc. Do this in batteries of three, and assume the form of the sign Mulier, saying thrice:

Hail Great One of triple form!

Thy lover and priest, Pan, calls thee forth!

Hail Mother, Sister, Lover!

Kore, Artemis, Hecate!

Hail Daughter, Sister, Lover!

Evoe Artemis Evoe!

Come Thou forth and join Thy lover

Who stands before Thee, singing praises!

My heart longs for thee!

It is filled with joy by thy holy presence here.

Great Mother, Holy Sister, Lover!

I call Thee forth to join me!

Purify me and strengthen me!

Allow me to see thy daughters on earth

As Thyself.

I aspire to see all thy daughters on earth as thy
secret self.

Goddess, Priestess, Lover,

I worship them as I worship Thee,

Seeing within them Thy glorious shining self.

Evoe Mother, Evoe Sister, Evoe Lover!

Evoe Artemis, Evoe Diana, Evoe Net! (2)



At the end of this recitation thou shalt be in the sign
Mater Triumphans, or Isis Rejoicing.

Now meditate further upon the union of Pan and Artemis and
their interchange, thus feminizing thy male self and imbibing
power for thy female self.

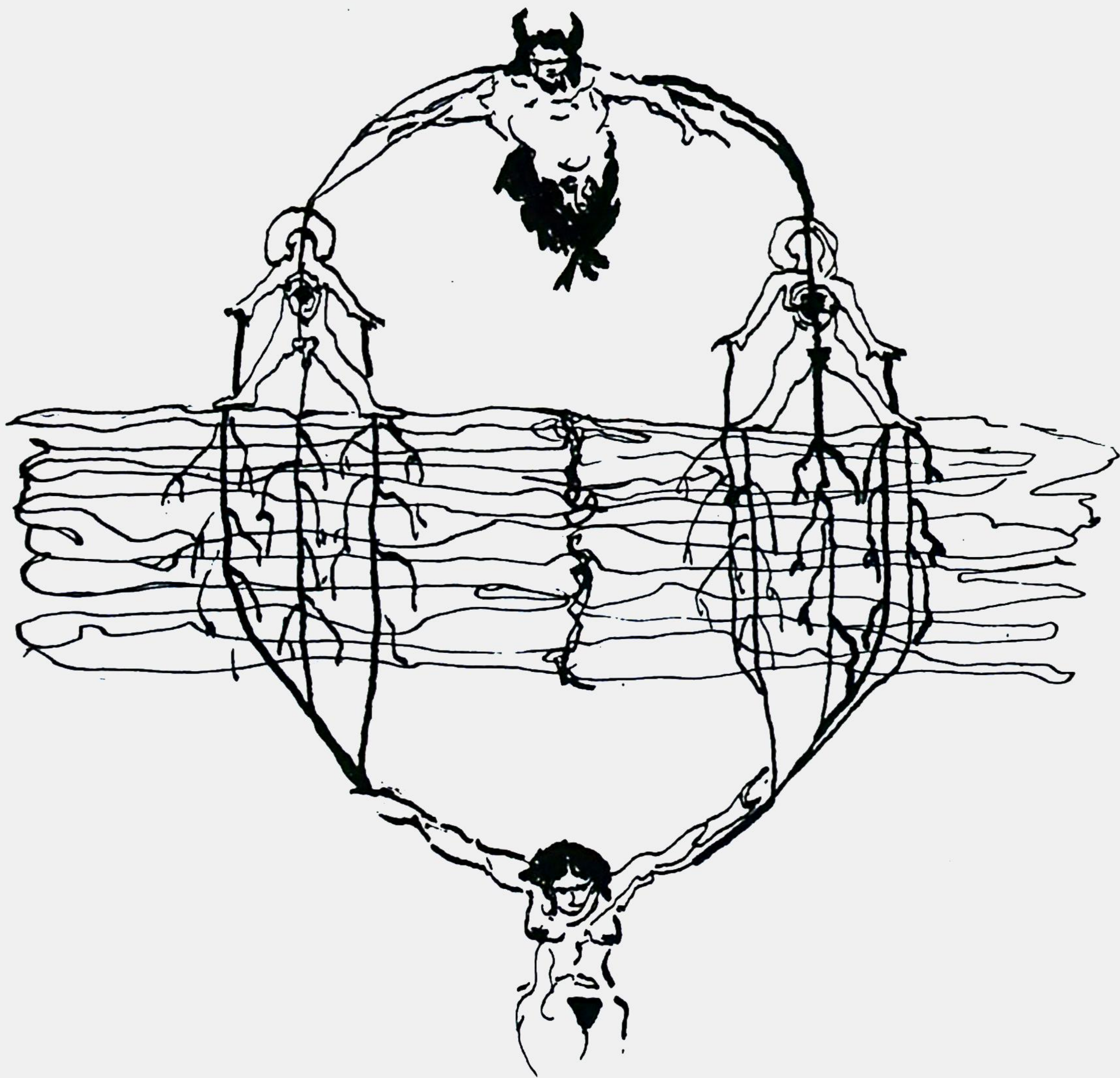
Close with the usual formulae.

31-31-31

Notes:(1) This ritual can be performed either on the New and Full
Moon, or weekly on Monday or Friday. For Full Moons and Mondays
the lunar sigil is recommended, while for New Moons and Fridays
use that of Venus. Bear also in mind the correspondences of the
particular Goddesses being invoked- see note (2).

(2) The deity names here are but examples; they should be
made in batteries of three and reflect the Mage's initiated names
for the Goddess. For most purposes a trinity of solar/venereal,
lunar and saturnine/chthonian is recommended, as this parallels
the IAO formula and is most balanced.

N.B. Although this ritual is designed for the use of a
male, with a bit of creative alteration the sisters of the
current could use its formulae to invoke the fiery, solar or
martial qualities of such Goddesses as Anat, Sekhmet, Pallas,
Babalon etc.



A Pledge to Pagan Spirituality

I am a Pagan and I dedicate myself to channeling the Spiritual Energy of my Inner Self to help and to heal myself and others.

* I know that I am part of the Whole of Nature. May I grow in understanding of the Unity of all Nature. May I always walk in Balance.

* May I always be mindful of the diversity of Nature as well as its Unity and may I always be tolerant of those whose race, appearance, sex, sexual preference, culture, and other ways differ from my own.

* May I use the Force (psychic power) wisely and never use it for aggression nor for malevolent purposes. May I never direct it to curtail the free will of another.

* May I always be mindful that I create my own reality and that I have the power within me to create positivity in my life.

* May I always take responsibility for all my actions, be they conscious or unconscious.

* May I always act in honorable ways: being honest with myself and others, keeping my word whenever I have given it, fulfilling all responsibilities and commitments I have taken on to the best of my ability.

* May I always remember that whatever is sent out always returns magnified to the sender. May the Forces of Karma move swiftly to remind me of these my spiritual commitments when I have begun to falter from them, and may I use this Karmic feedback to help myself grow and be more attuned to my Inner Pagan Spirit.

* May I always remain strong and committed to my Spiritual ideals in the face of adversity and negativity. May the Force of my Inner Spirit ground out all malevolence directed my way and transform it into positivity. May my Inner Light shine so strongly that malevolent forces can not even approach my sphere of existence.

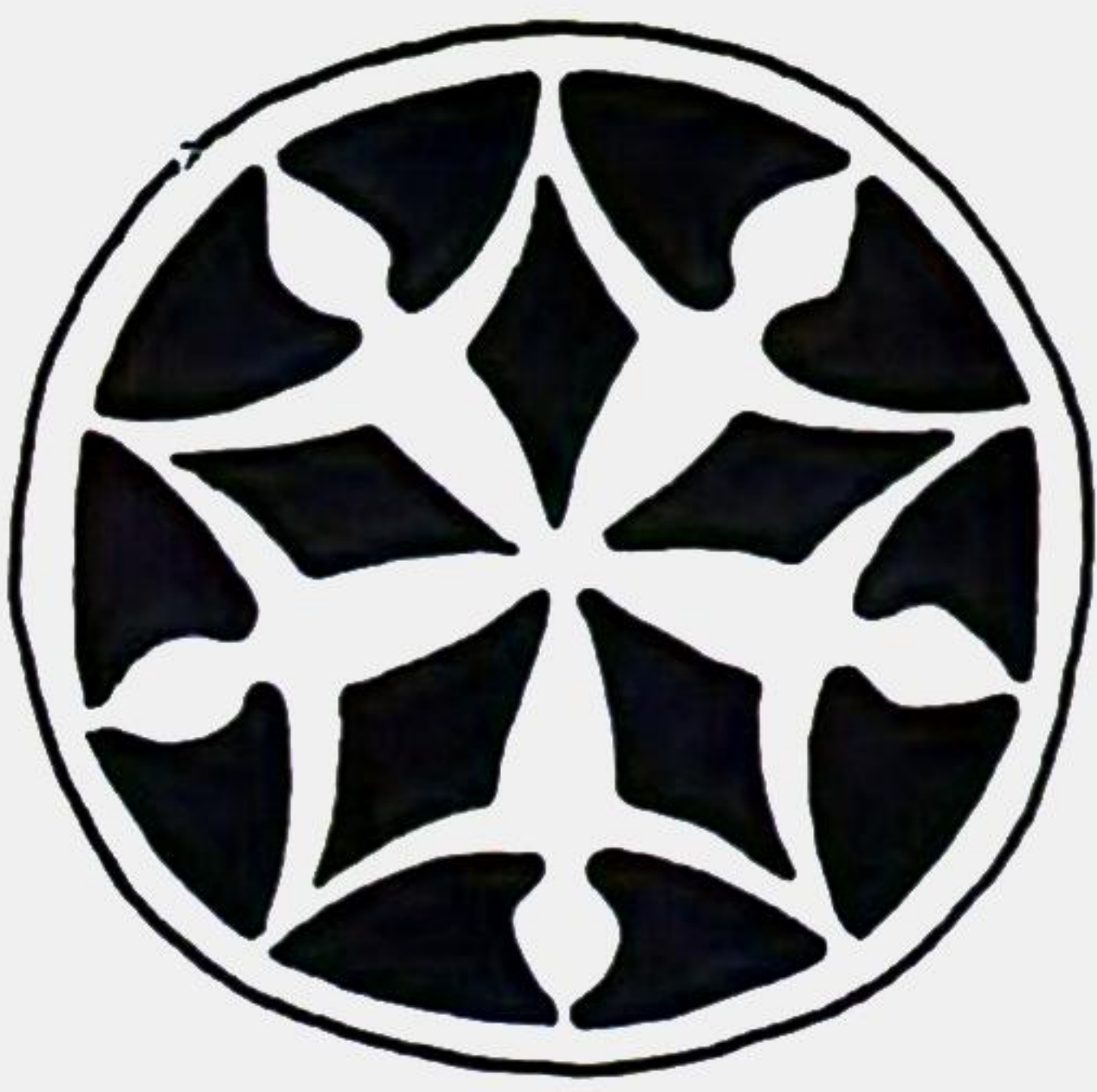
* May I always grow in Inner Wisdom & Understanding. May I see every problem that I face as an opportunity to develop myself spiritually in solving it.

* May I always act out of Love to all other beings on this Planet -- to other humans, to plants, to animals, to minerals, to elementals, to spirits, and to other entities.

* May I always be mindful that the Goddess and God in all their forms dwell within me and that this divinity is reflected through my own Inner Self, my Pagan Spirit.

* May I always channel Love and Light from my being. May my Inner Spirit, rather than my ego self, guide all my thoughts, feelings, and actions.

SO MOTE IT BE



Pagan Spirit Alliance

c/o CIRCLE, Box 9013, Madison, WI, 53715, USA

The Pagan Spirit Alliance (PSA) is a Network within Circle Network. PSA is comprised of individuals & groups attuned to positive magickal paths & dedicated to Pagan Spirituality.

While Pagans from all paths can participate in Circle Network, subscribe to Circle Network News, & purchase the Circle Guide to Wicca & Pagan Resources -- only the Network folks who become PSA members can receive the PSA Newsletter & Directory.

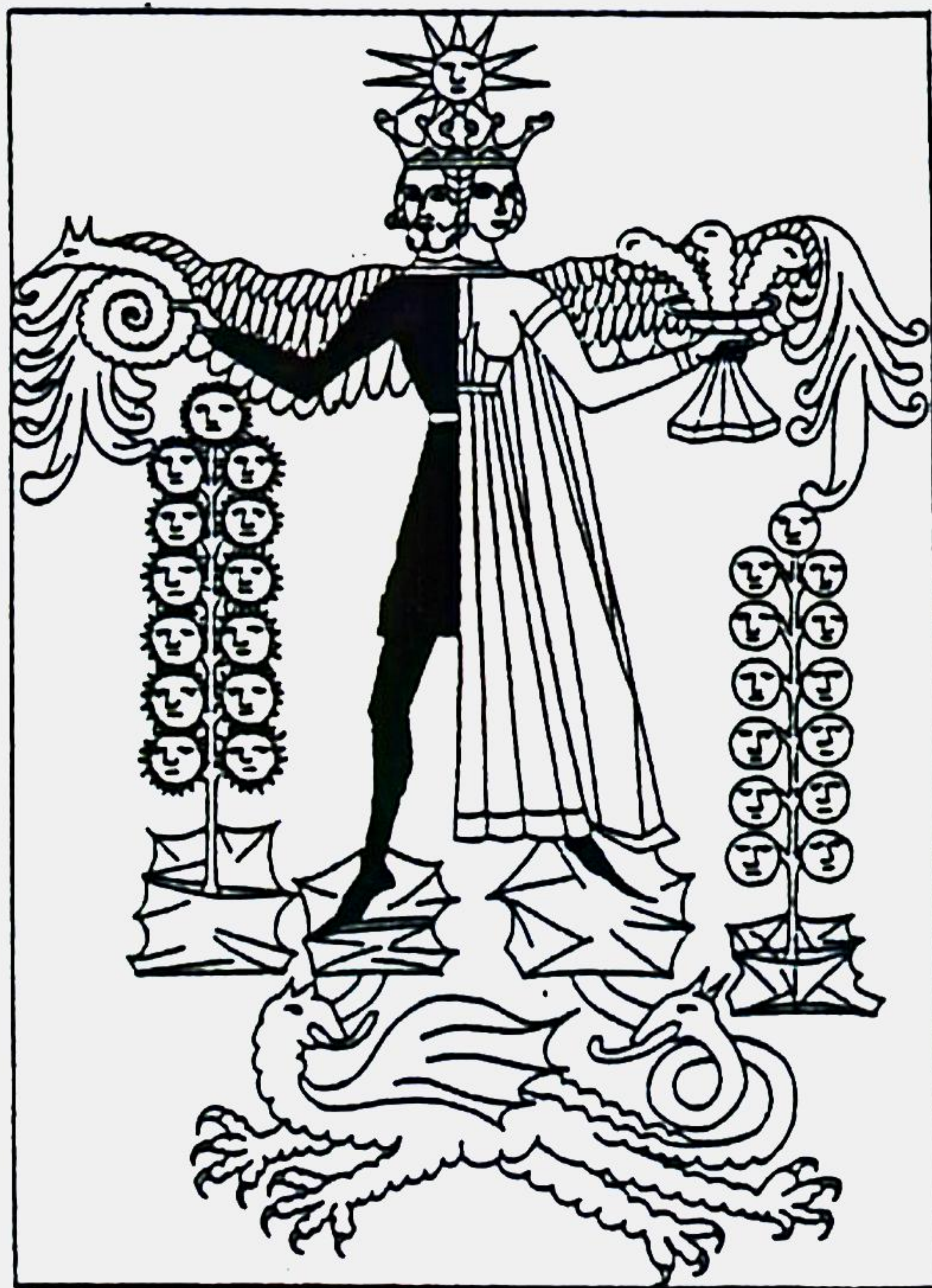
To join PSA, you must comply with the following Membership Requirements:

- * You must define yourself as a Pagan and have made the Pledge to Pagan Spirituality (published on the back of this flyer) to your own Higher Self. This is not a pledge to PSA nor to Circle -- it is a Pledge to your Self.
- * You must apply to join in writing and your application should be accompanied by a donation of \$10 or more (\$13 or more, overseas) to help cover PSA's postage, printing, & other expenses for a year. PSA is solely supported by donations from its membership.
- * Once you become a member, if you move at any time, you must file a change of address with Circle. Mention the change is for both PSA & Circle Network.
- * A Group as a whole can become a PSA member if: everyone in the Group makes the Pledge, signs the Group's application form, & contributes toward the Group's PSA membership donation. Individuals who join a Group that already has PSA membership status are expected to join PSA through the Group's membership and/or through an individual membership, so that the Group can maintain its PSA Group membership status. A Group which becomes a PSA member receives the same benefits as an individual PSA member does -- its own listing in the Directory, its copy of the Directory, its copy of each issue of the Newsletter, etc. A member of a PSA Group who wants her/his own listing in the Directory & copies of the Newsletter & Directory must also join PSA as an individual & make the \$10 or more donation for a year's membership.

All PSA Members receive the following Benefits:

- * Association with those of like ethics.
- * Membership in an international Pagan Spiritual Network, which has legal status through state & federal governments as a valid non-profit religious association. All donations to PSA are tax deductible.
- * PSA Member's card which indicates membership for the year.
- * Discounts on seminars & workshops held at Circle Farm/Circle Sanctuary.
- * Spiritual support in times of need. Spiritual solidarity in the event of national/world-wide economic collapse and/or political repression.
- * Listing in the PSA Members Directory, if desired.
- * Copy of the PSA Members Directory (to be published in Spring, 1981).
- * Subscription to the PSA Newsletter, which is published on an occasional basis as the need arises. This Newsletter carries updates on Directory listings, plus news of PSA members, projects, & energy workings.

Guild of the Golden Åthcænor



Alchemy
&
Apothecary

Report #1: Absinthe
(*Artemisia absinthium*)

Names: Common Wormwood, Roman Wormwood, Sea Mugwort, Wormwood.

Ruling Planet: Mars, Luna Element: Fire

Drug Effects: Absinthinol, produced when the herb is soaked in alcohol, is a narcotic and hallucinogen.

Medicinal Uses: Stomach tonic, anti-spasmodic, anti-epileptic, treats worms in stomach and bowels.

Other uses: Insecticide when mixed with vinegar. Half and half heated vinegar and alcohol extracts may be used as a poultice for cuts and bruises.

Methods of ingestion: as tea, liquor, smoked or as incense.

Useful in baths for sore or stiff muscles.

Dangers: Overdose or extended use of absinthinol may lead to spinal nervous disorders, fits, damage to central nervous system. Dementia Narcosis is possible after heavy use over long periods, i.e. daily use of one ounce (30 ml) liquor for several months.

Observations: After working with this herb for over three years, our studies show that small infrequent doses of absinthe can be a stimulating experience. It mixes well with other hallucinogens;



if taken in combination with mescaline, psilocybin or LSD it extends the period of effect by several hours. Avoid mixing with Datura sp. or other scopolamine-containing substances as it is antithetical to these and acts as an antitoxin.

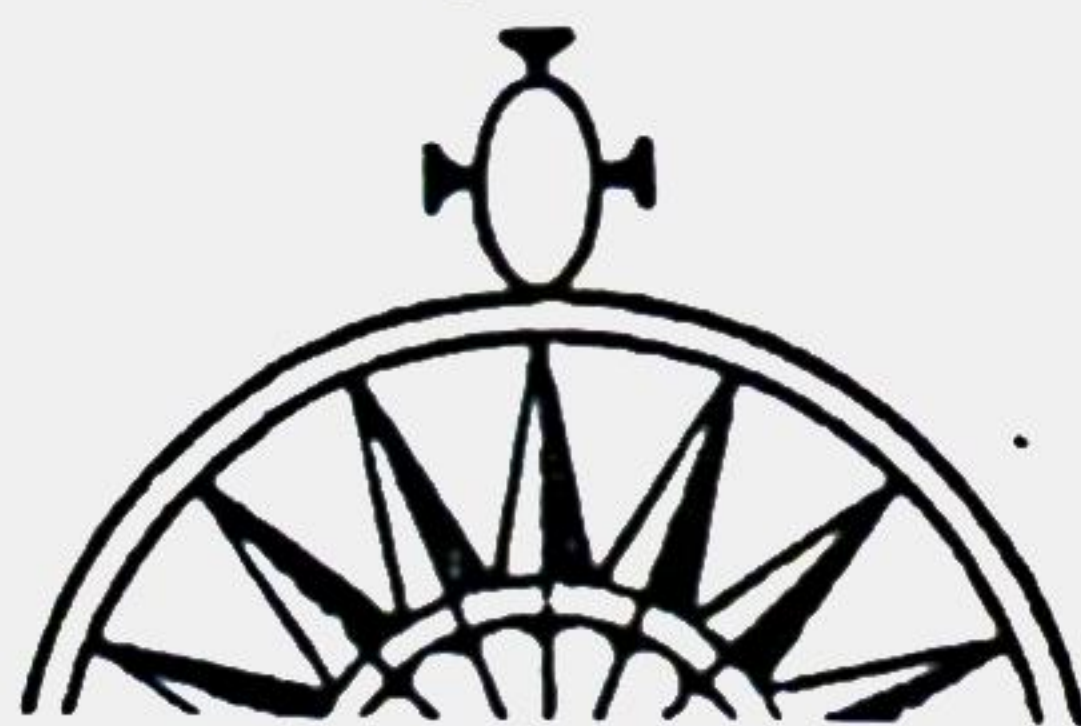
Absinthe is under the co-rulership of Mars and Luna. It gives a bodily narcotic effect, a sensation of relaxation or heaviness, while the mind is clear and subject to colour hallucinations. It should not be taken with wine or spirits, although it goes well with beer. It is good at parties if you wish either to dance all night, or to sit around and get 'colour rushes'. This is especially true when it is taken with hallucinogens. The narcotic effect reflects the lunar aspect, while the visual and mental stimuli are Martial.

Fifteen to thirty drops of Absinthe before retiring after heavy alcohol consumption will cause a stupor-like sleep leaving you feeling relaxed and refreshed the next morning.

Smoking wormwood, or another herb soaked in absinthe, will produce a half-hour 'body stone'. The tea is almost unpalatable unless cooled and drunk quickly. It will aid digestion and produce noticeable effects within twenty minutes.

Fifteen to thirty drops after a heavy meal will act as a stomach bitter, aiding digestion and reducing gas buildup.

Large doses are hallucinogenic. Try half an ounce (15 ml) at first; if there is no effect take similar doses at half-hour



intervals.

DO NOT take more than ONE OUNCE (30 ml) per HOUR.

DO NOT take more than TWO OUNCES (60 ml) at one sitting.

The above doses apply to individuals of average size and weight.

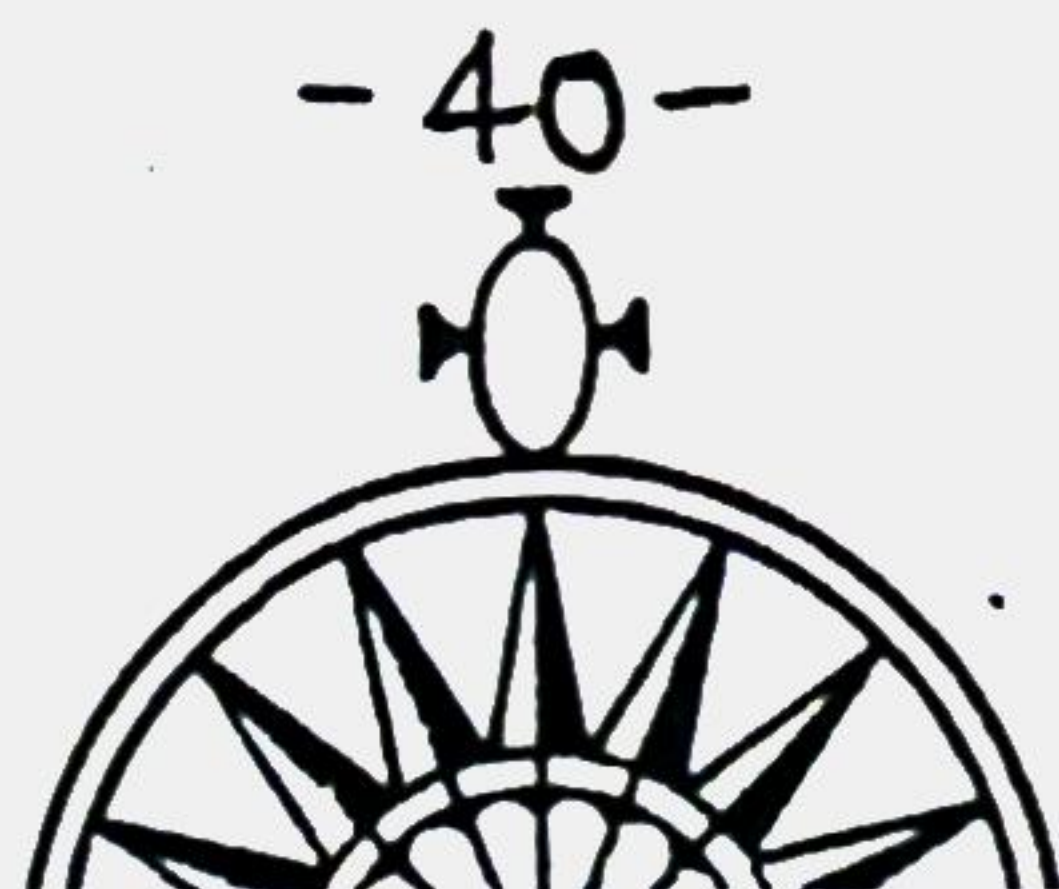
Preparation: 1 oz. (30 g) Wormwood

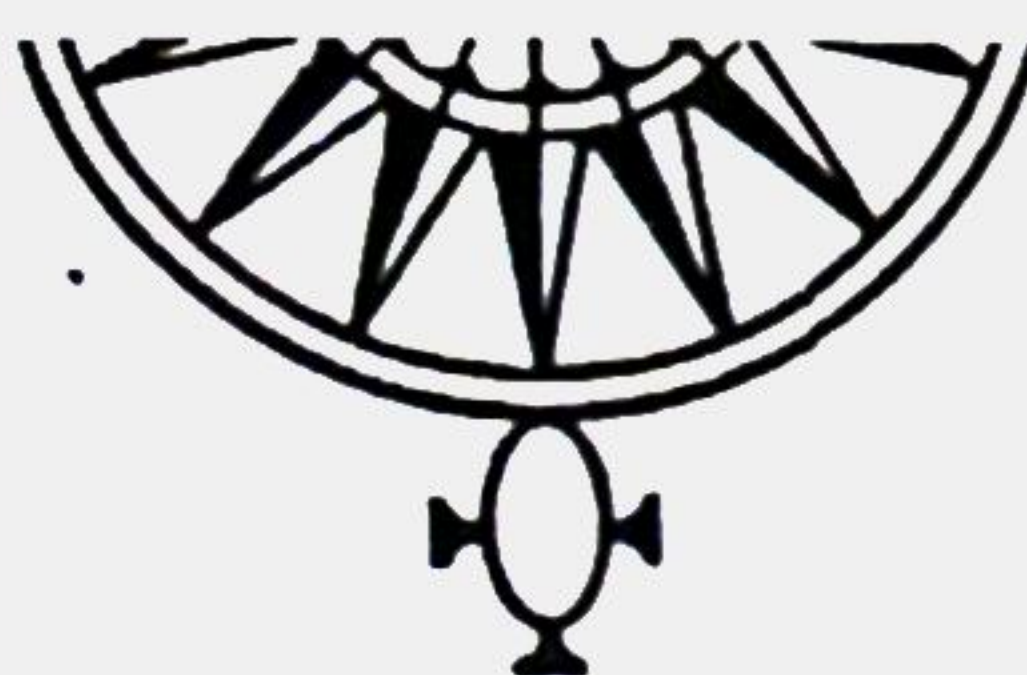
26 oz. (700 ml) Pernod or Ricardo Liqueur

26 oz. (700 ml) distilled water

Soak the herb in liqueur for a fortnight between Full and New Moons. Decant alcohol from herb, and put aside. Boil water and soak herb until the next Full Moon. Decant tea from herb, mix with alcohol extract and let stand. Dry the herb over the next fortnight until New Moon. Burn it to a fine grey ash (a propane or butane torch is useful here); this ash will contain the crystalline salts of the herb. On the New Moon add the ash to the liquid mixture, and shake at regular intervals over the next fortnight. The mixture will now taste very bitter. It should have a golden-brown colour with a greenish tinge, or flecks of electric green in it.

Allow the absinthe to stand for six months. This long period is to allow the bitterness to fade sufficiently to make the liquor drinkable, and to activate the absinthinol. After six months the drink will have transmuted into a smooth, bitter





liquor. But what a kick! instead of getting drunk you are stoned.

Prematurely decanted absinthe is still psychoactive, but it is very bitter and may cause stomach aches. Remember to start with small doses and increase them gradually.

Report #2: Damiana
(Turneria aphrodisiaca)

Name: Mexican Damiana

Description: A small pale green shrub bearing yellow flowers. The dried herb smells minty and has a gold-green colour. The herb contains a greenish volatile oil which smells something like a mixture of mint and chamomile.

Range: Mexico, West Indies, California, Texas, and South America.

Ruling Planet: Venus

Element: Water

Drug Effects: Aphrodisiac.

Medicinal Uses: Purgative, diuretic, tonic, stimulant.

Method of Ingestion: As tea, liqueur or in capsules.

Other Uses: In herbal smoking mixtures, or in baths as a stimulant.

Dangers: It has been said that extended use of the liquor can lead to liver disorders.

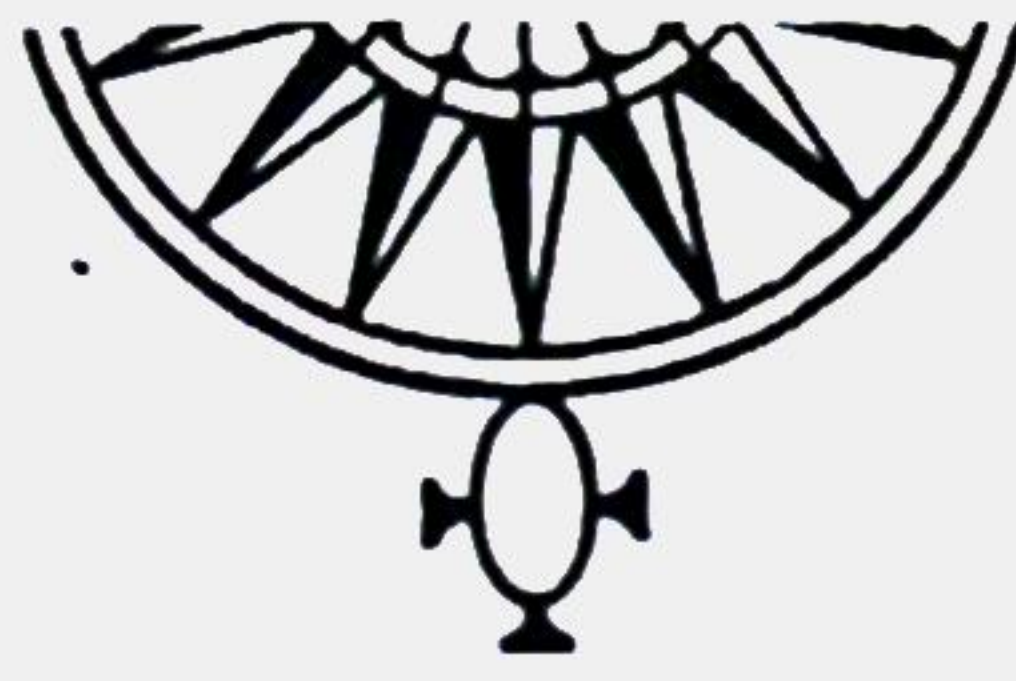
Observations: Damiana is most commonly known for its aphrodisiacal properties. It can be infused into a tea, or taken



in capsules mixed with other herbs to increase sexual vigour. We have been most successful in making a very good-tasting damiana liqueur. The drink seems to produce a relaxed state which helps one to feel more comfortable in any social situation. Impotence is a common male problem, usually caused by one's inability to relax and feel comfortable with another person; it is usually more a psychological than a physical problem. Some people report that they can become very sexually aroused by their fantasies, but cannot perform when faced with the 'real thing'.

With the help of a loving partner and the desire to get to know your sexual self, damiana can help correct this condition. Damiana is a medicine, and not something to make one 'over-sexed'. Our personal experience shows that with the right approach, damiana can help one attain and maintain a healthy sex life, and work out mental hangups which are the cause of the problem in the first place.

The effects of damiana can be best described as heart-warming. It seems to relax the nervous system, making it easier to 'open up'. Although the tea is pleasant to drink, the alcohol extract is stronger, and we have found this liqueur to be a most enjoyable social drink as well as an aphrodisiacal medicine. We have had no reports of unpleasant side- or after-effects from using the herb, and we find that it does not need to be used all the time to increase sexual potency. Many have



reported that they no longer require it at all, and that sexual expression comes as naturally as it should. This is good news, especially as some of these subjects had had serious sexual hangups and blocks. Obviously the inner experience differs from person to person, but experimentation with damiana may yield some pleasant surprises to those seeking its help.

Preparation: 2 oz (56 g) damiana
 26 oz (700 ml) vodka
 26 oz (700 ml) distilled water
 Honey and lemon & orange juice to taste

The procedure is the same as for the absinthe recipe above, except that after adding the ash do the following: Melt honey in a pot of boiling water and add to the liqueur along with lemon and orange juice to taste. Place the mixture in a cool, dark place and shake regularly until the next full moon. The extract is now ready to drink and gets better with age. Enjoy it!

We recommend a dosage of one or two glasses.

To make tea, steep one teaspoon of the herb in one pint (550 ml) boiling water. Simmer for twenty minutes and drink.

To take dry, combine equal parts of ground damiana, saw palmetto berries, ginseng and kola nuts. Put in #00 size gelatine capsules. Take 3 to 6 daily.

NOTE: We have found that damiana and damiana mixtures are best prepared starting in the hour and on the day of Venus, shortly before the (waxing) Full Moon.

research: Notes on the Enochian Tablets:2

Each square of the four Watchtowers and Tablet of Union is divided into five sections, to represent a truncated pyramid. The attributions of the five sections vary according to the position of the square in the Tablet.

The centre section of each square is coloured according to the element ruling the Tablet as a whole, except that the squares forming the Great Cross and Sephirotic Crosses are coloured white, representing the element of Spirit in each Tablet. The colours of the elements are as follows: Fire--red; Water--blue; Air--yellow; and Earth--black. The centre section of each square bears a letter, which in the case of a white square is black; elsewhere it is of the colour of the element ruling the quarter or 'Angle', except that in the Angle ruled by the same element as that ruling the Tablet, the letter is of the complementary colour. For example, on the Air Tablet the letters are coloured as follows:

Upper Left....Air Angle.....mauve on yellow

Upper Right...Water Angle...blue on yellow

Lower Left....Earth Angle...black on yellow

Lower Right...Fire Angle....red on yellow

Note that the element ruling a particular Angle is the same on all four Watchtowers, e.g. Air rules the upper left quarter of the Water, Earth and Fire Tablets.

In the Great Cross, the upper section of each square is always white, again for Spirit, while the lower section is coloured according to the element ruling the Tablet. The left-hand section is coloured according to the element ruling the sign of the Zodiac corresponding to the square. This is determined according to the following scheme: Each sign governs three squares, one for each of its decans. The squares in the centre of the Cross belong to the horizontal arms, so the two columns of the vertical arms are divided in the centre. Thus each line contains twelve squares, or four signs. The horizontal arms, or 'Linea Spiritui Sancti' are attributed to the four fixed signs, starting with the fixed sign of the element of the Tablet for the left-most three, and proceeding from left to right with the other fixed signs, in the opposite sequence to that of the Zodiac. Similarly, the left- and right- hand sides of the vertical column, or 'Linea Dei Patris Filique', are attributed respectively to the cardinal and mutable signs, starting at the top with the ones corresponding to the element of the Tablet and proceeding downwards in reverse order. For example, the Great Cross on the Water Tablet would be divided as follows:

Squares	Linea S.S.	Linea D.P.F.	
		left side	right side
1-3	♈	♈	♈ Blue
4-6	♈	♈	♈ Red
7-9	♈	8-10 ♈	♈ Black
10-12	♈	11-13 ♈	♈ Yellow

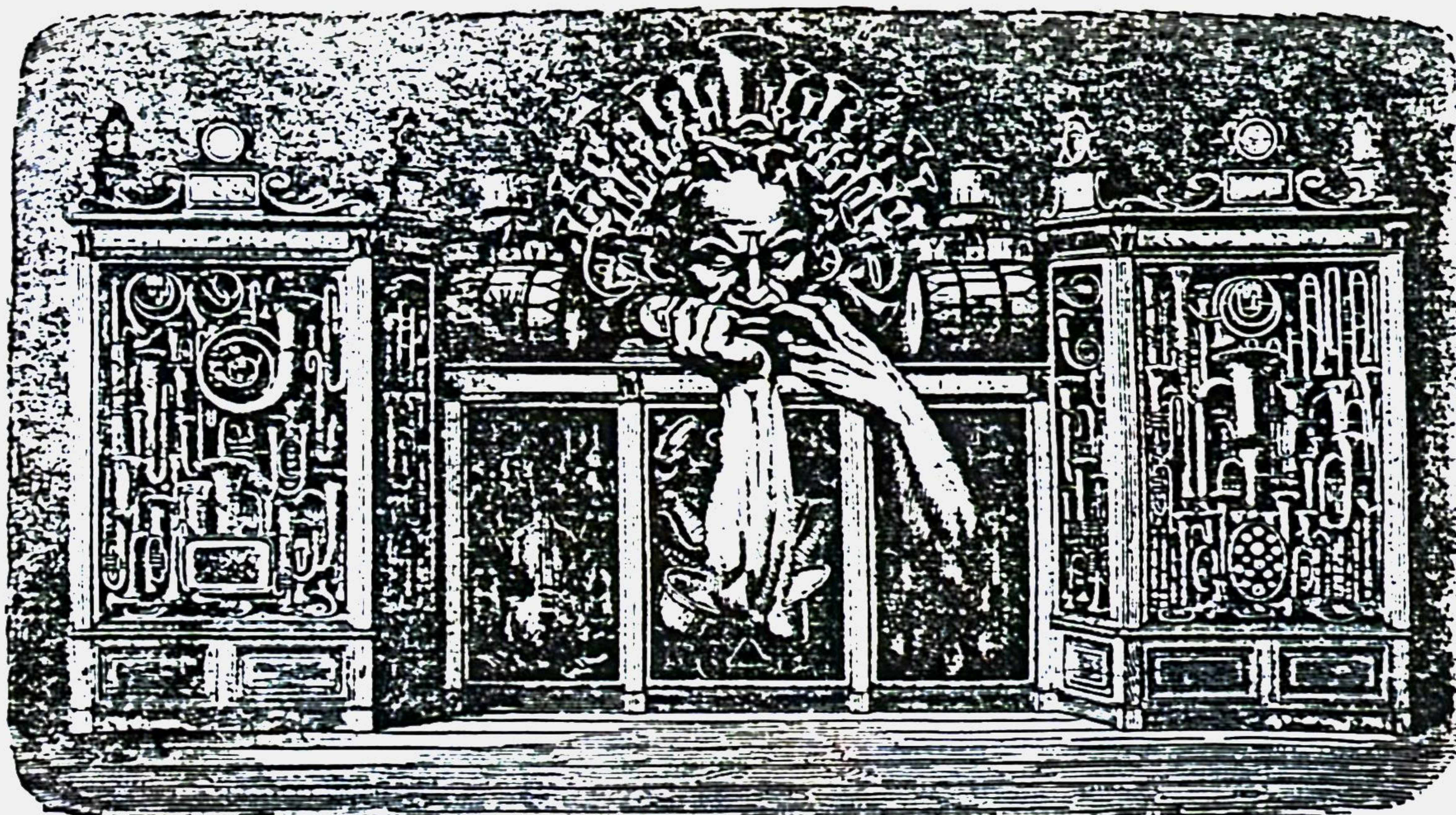
Studying this example should clear up any confusion on the procedure.

The right-hand section of each square on the Great Cross is coloured according to the planet ruling the decan corresponding: Sol, Jupiter--red; Mars--blue; Mercury, Saturn--yellow; and Luna, Venus--black. These planetary rulerships appear on the small cards of the Thoth tarot deck. If these are not available to check, the realms may be worked out as follows: Mars rules the first decan of Aries. The succeeding decans' rulers go around the Zodiac in descending order: Sol, Venus, Mercury, Luna, Saturn, Jupiter, Mars...ending with the third decan of Pisces ruled by Mars. Note that even though the order of the signs on the Great Cross is reversed, the decans still proceed left to right and top to bottom in each sign.

In the Sephirotic Crosses, both the top and bottom sections of each square are coloured white. The left-hand section takes the colour of the Tablet element, while the right-hand section is coloured according to the element ruling the Angle.

The third instalment of these notes will discuss the colouration of the remaining squares of the Watchtowers, and of the Tablet of Union.

--Frater 77.



Book Review:

The Secret Temple
Robert Wang: Samuel Weiser Inc, 1980.

This book is perhaps the best guide to the construction of magickal instruments and paraphernalia on the market today. Robert Wang's writing is clear, precise and concise. The book is easy to read and gets right to the point, dispensing with the mystical mumbo-jumbo which gives the reader of some authors' works the feeling of searching out pins in haystacks.

The book begins with nine beautiful colour plates, pictures of Robert Wang's own completed instruments and temple furnishings. This is, in itself, an invaluable aid for those who have difficulty visualizing objects from written descriptions. After a brief preface, in which the author discusses the nature of magickal instruments, his reasons for following the Golden Dawn tradition of construction and consecration, and the construction of basic, interim instruments, the book launches into part I, 'The Instruments'.

This section of the book provides detailed, step-by-step instructions for the construction and ornamentation of the Lotus Wand, alternative or supplemental Wands, the Rose Cross Lamen, the Sword, the Fire Wand, the Water Cup, the Air Dagger and the Earth Pentacle. Wang is very practical in his descriptions, informing us how these instruments may be constructed from inexpensive and readily available materials.

Although much of this material is included in Israel Regardie's GOLDEN DAWN, the detailed diagrams and graphic representations of appropriate God-names and sigils are information not to be found in this form elsewhere.

Part II, 'The Temple', provides detailed, step-by-step instruction in the construction of a temple cabinet, the Altar, the Lamp, the Censer, the Cross and Triangle, the Pillars, the temple diagram, the Banners of East and West, and the Enochian tablets.

Information regarding consecration and use of these instruments is not given, but Wang does give direction as to where it can be found. Although complete unto itself, this book can just as easily be a starting point for innovation and individualization by all. "These methods are both safe and sound when followed to the letter, and are ideal for personal development...Yet this is a method from which one may branch out freely once its principles have been understood."

Every man and every woman is a star.

Love is the law, love under will.

-- V.E.D.

Webworking

Arica Institute

J: "One thing that bothers me is naming your method... What sort of name are you giving it? Is this the Sufi thing or is this something else?"

O: "We call it always 'the School'"

from a conversation between John Lilly and Oscar Ichazo, founder of Arica Institute. In Lilly, J.,
THE CENTER OF THE CYCLONE.

Arica Institute is a non-profit educational organization incorporated in New York. Its purpose is to act as a publishing house, and to maintain records and archives for the Arica School. After an initial ten-month training program held in the city of Arica, Chile, Ichazo moved the School to New York City because he felt that that was the toughest place on earth to build a mystical school. If it could be done there, it could be done anywhere. The Arica School is an informal body of individuals who have achieved a certain level of training in the Arica method, and have chosen to consider themselves School members. This makes it difficult to describe the School --Sam Keen, in an interview with Ichazo published in PSYCHOLOGY TODAY, called Arica "perhaps the closest thing we have to a university for altered states of consciousness."

In a book, THE HUMAN PROCESS FOR ENLIGHTENMENT AND FREEDOM, Ichazo states: "Arica means freedom. There is no paper, no signature, no promise. We are playing the whole game of consciousness; there is nothing else." The purpose of the School is to catalyze a jump in the level of society to what is called a metasociety, that is, a society based on the common recognition of Unity between all human beings. In a pre-Inca language of South America the word Arica means 'Open Door'.

As with any school, the direct interaction of Arica with the public is through a series of training programs. These are of two kinds: programs designed for the general public, focussed on some particular aspect of consciousness; and programs in what is called 'the line of the School'. Examples of the former are 'PsychoCal', a sequence of physical exercises for loosening and toning up the body, 'Teamwork', a training for groups which need to interact as high-performance teams, and 'The Evolutionary Couple', a training in couple interaction. Trainings in the line of the School are all part of a graduated program designed to produce enlightenment. This program is based on a scientifically complete theory of the human psyche. Each of the nine levels of training in the Arica School is designed to produce a realization of a specific principle of consciousness. These nine principles are: No Time, No Position, No Contradiction, Interaction, Equality, Equilibrium, Freedom, No Effect, and All Consciousness. The only commitment asked from a participant in Arica trainings is acceptance of responsibility for



being in the training. Because the entire emphasis is on clarification of consciousness Arica trainings will benefit all seekers -- whatever spiritual path they have chosen to follow.

Arica respects all religions and traditions, recognizing that interaction is a divine principle, and that the sharing of knowledge is a source of enrichment. We say that Humanity is One Body and One Spirit. Within this unity, our variety and individual differences are our greatest treasure. We also declare the Unity of God:

God is Eternal
Is in All of Us
Is in Everything
Is One Without Second.



AN OATH

(An Oath written during the Dawn Meditation)

Aiwaz! Confirm my troth with Thee! my will inspire
With secret sperm of subtle, free, creating Fire!
Mould thou my very flesh as Thine, renew my birth
In childhood merry as divine, enchanted Earth!
Dissolve my rapture in Thine own, a sacred slaughter
Whereby to capture and atone the Soul of water!
Fill Thou my mind with gleaming Thought intense and rare
To One refined, outflung to Naught, the Word of Air!
Most, bridal bound, my quintessential Form thus freeing
From self, be found one Selfhood blent in Spirit Being.

--Aleister E. Crowley
Marseilles.

There will be an Arica training this summer, July 15 - August 15, on Vancouver Island. The schedule of the training is:

15 July - 27 July: The Basic Training

The nine systems of the body and the nine domains of consciousness in society. This training is to provide an experience of the way our past, and our social conditioning, has veiled consciousness. It provides the basis for the states of No Time and No Position. That is, of not being conditioned by one's past and one's position in society.

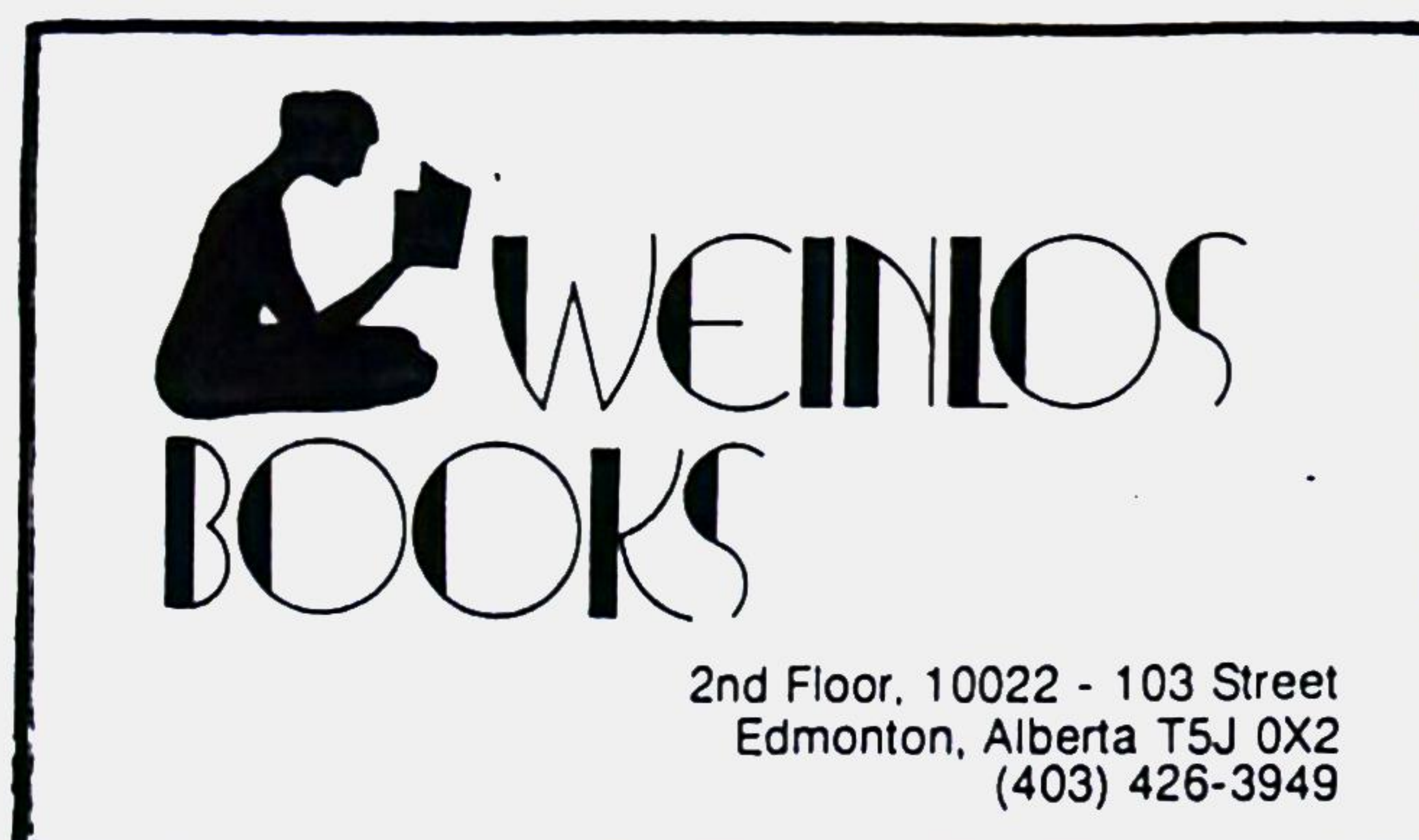
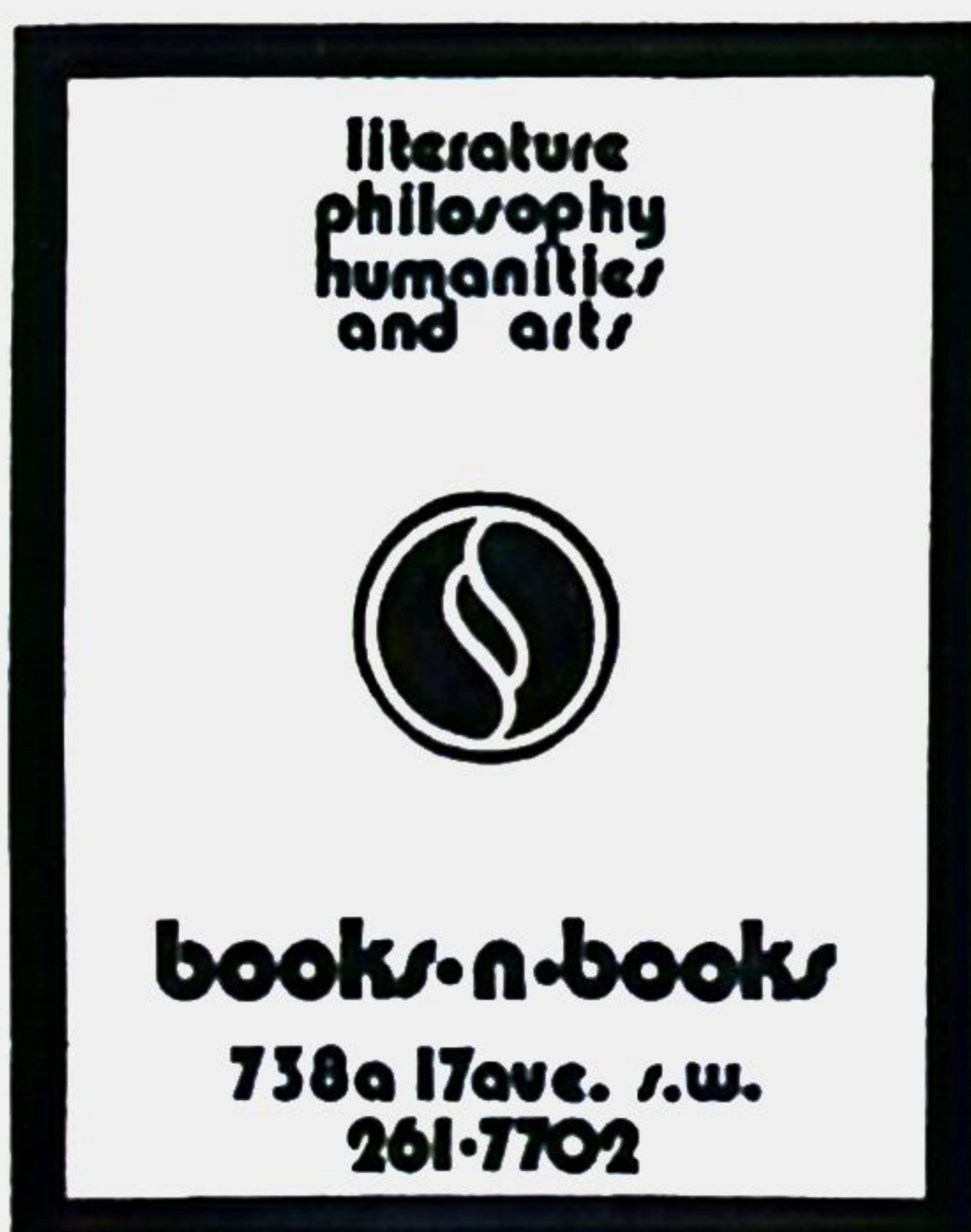
29 July - 7 August: The Intermediate Training

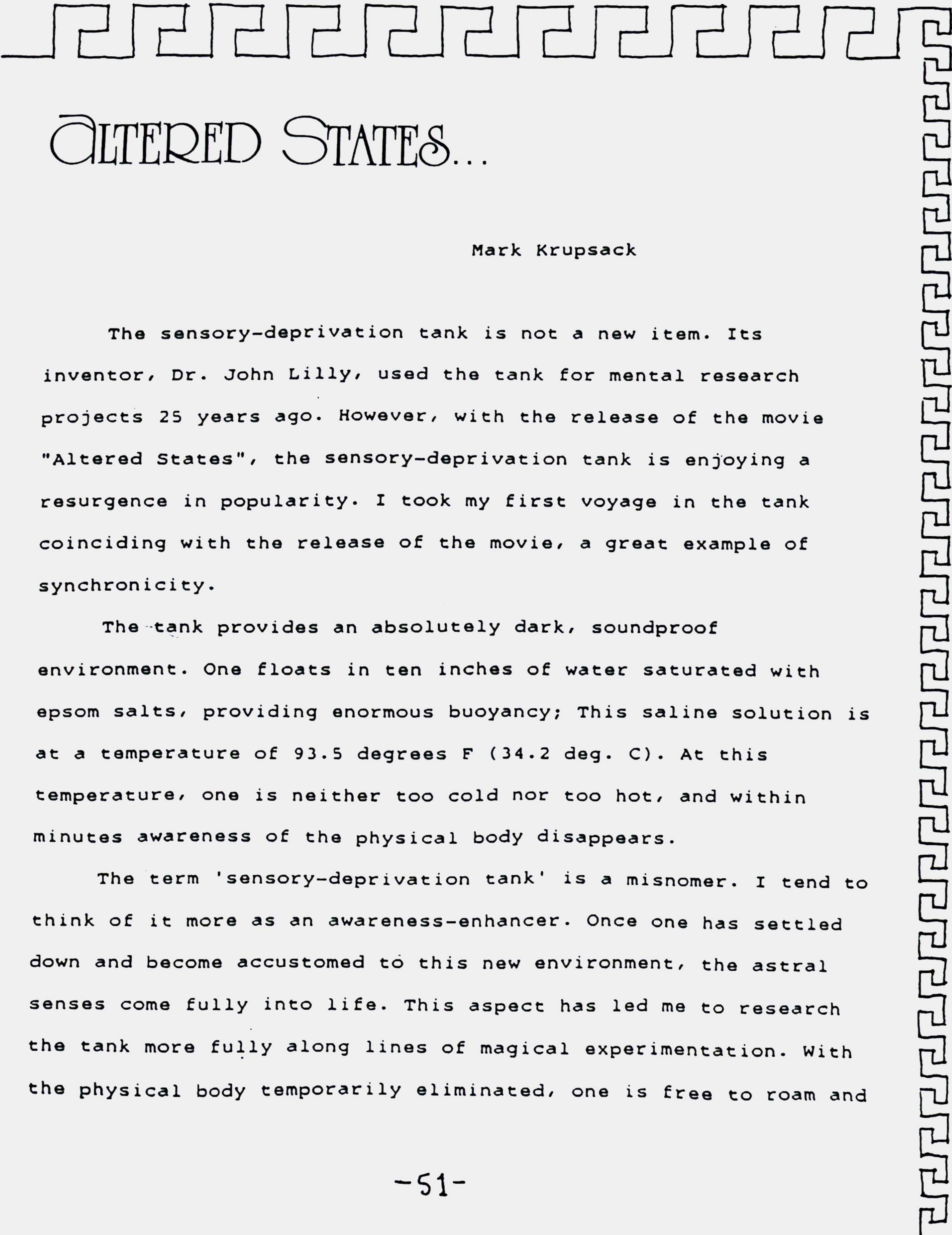
An introduction to the major tools of self-analysis used in the Arica School: the Doors of Psychic Compensation, the Mentations and Ego Deviations, and Protoanalysis, the nine ego types. These provide a basis for the realization of No Contradiction -- that in reality nothing is in contradiction; there is nothing but the consequence of objective law which we may choose to use if we wish.

8 August - 15 August: The Advanced Training

An introduction to the higher levels of the Arica School. Trialectics, the logic of unity; the 24 Lights, a meditation on the organs of the body, the Tarot and the Game of the Scarab.

The entire program is supported by lateral exercises to strengthen and relax the body, clarify the mind and emotions, and strengthen the will. Anybody interested in further information is invited to contact Burton Vorhees, 2409-8210-111 Street, Edmonton, Alberta T6G 2C7.





ALTERED STATES...

Mark Krupsack

The sensory-deprivation tank is not a new item. Its inventor, Dr. John Lilly, used the tank for mental research projects 25 years ago. However, with the release of the movie "Altered States", the sensory-deprivation tank is enjoying a resurgence in popularity. I took my first voyage in the tank coinciding with the release of the movie, a great example of synchronicity.

The tank provides an absolutely dark, soundproof environment. One floats in ten inches of water saturated with epsom salts, providing enormous buoyancy; This saline solution is at a temperature of 93.5 degrees F (34.2 deg. C). At this temperature, one is neither too cold nor too hot, and within minutes awareness of the physical body disappears.

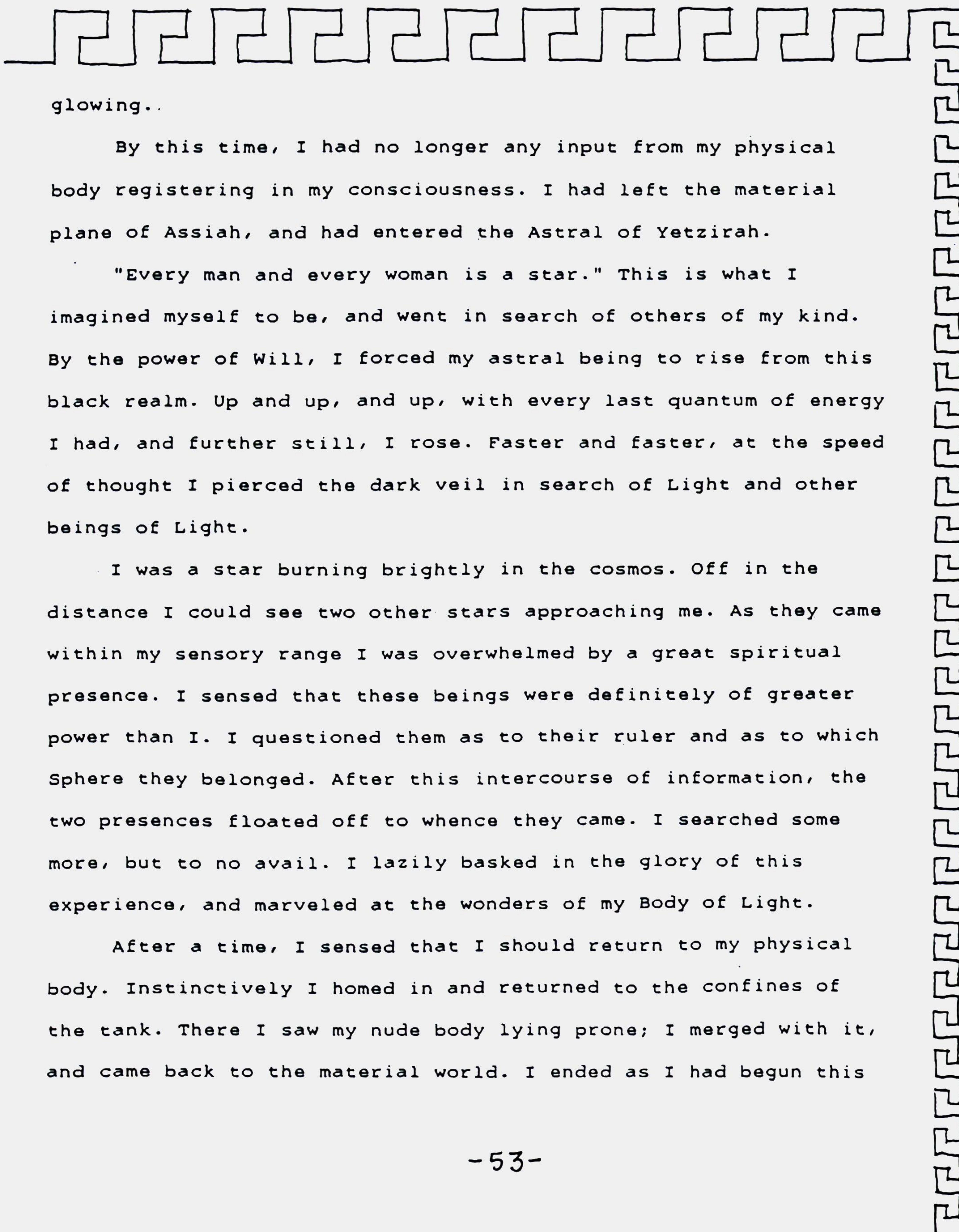
The term 'sensory-deprivation tank' is a misnomer. I tend to think of it more as an awareness-enhancer. Once one has settled down and become accustomed to this new environment, the astral senses come fully into life. This aspect has led me to research the tank more fully along lines of magical experimentation. With the physical body temporarily eliminated, one is free to roam and

explore any universe desired. The tank can propel one into the darkest pit of horror, or accelerate one's progress towards the Divine Illumination brought about by the descent of the ineffable Light into one's immortal Soul.

The tank is only a tool for the magician to use. It is his or her intentions that provide the outline for the journey into deep inner space. Here, one is indeed Master of the Universe. The mental baggage and attitudes one brings into the tank provide the actual map of where this experience will lead.

My appointment was for Noon, and before entering the building, I performed Liber Resh (s.f. CC) on a brilliant, cloudless Southern California day. In order to keep the tank water clean, one is required to shower. As I did this, I mentally recited the Psalm 51.7: "Purge me with hyssop...". I then turned around and faced the tank. It is a coffin-like box, eight feet long and four feet wide and high, with a hatch at one end. As I climbed into the tank, I reaffirmed my intent to rise up the Middle Pillar of the Tree of Life.

I lay down in the tank and tried to make myself sink, but I found this impossible to do. With this fear gone, I began rhythmic breathing in a four-fold pattern. As I was doing this I concentrated on each psychic centre in the manner described by Frater Aleyin (see the Seventh Ray v.VI no.2, iss. 19, "The Hermetic Caduceus") and brought them forth into existence,



glowing..

By this time, I had no longer any input from my physical body registering in my consciousness. I had left the material plane of Assiah, and had entered the Astral of Yetzirah.

"Every man and every woman is a star." This is what I imagined myself to be, and went in search of others of my kind. By the power of Will, I forced my astral being to rise from this black realm. Up and up, and up, with every last quantum of energy I had, and further still, I rose. Faster and faster, at the speed of thought I pierced the dark veil in search of Light and other beings of Light.

I was a star burning brightly in the cosmos. Off in the distance I could see two other stars approaching me. As they came within my sensory range I was overwhelmed by a great spiritual presence. I sensed that these beings were definitely of greater power than I. I questioned them as to their ruler and as to which Sphere they belonged. After this intercourse of information, the two presences floated off to whence they came. I searched some more, but to no avail. I lazily basked in the glory of this experience, and marveled at the wonders of my Body of Light.

After a time, I sensed that I should return to my physical body. Instinctively I homed in and returned to the confines of the tank. There I saw my nude body lying prone; I merged with it, and came back to the material world. I ended as I had begun this

journey, with the active pentagram of Spirit, this time the banishing form.

As I sat upright in this dark tank, I was flooded with the most indescribable euphoria and bliss. As I opened the hatch and exited through the kteis-like opening, much as a fetus exits the womb, this rebirth was completed. I was literally grinning from ear to ear with the beauty of the whole experience. I had a totally new outlook upon the world, which seemed to be shining and alive as never before. For several hours I was ecstatically aware of a Divine Plan and Purpose of existence.

Looking back on this, my first 'float', I view the two beings encountered as male and female aspects of one entity. This entity I have ascertained to be my Higher Self, Genius or Holy Guardian Angel. It is due to the extreme rapture and elating outcome of this experience that I am convinced that the sensory-deprivation tank is a most useful tool for the exploration of other vistas of reality by the ceremonial magician. I am currently engaged in a systematic exploration of various realms of being and the denizens of these realms.

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Thoughts About Winter

The Goddess, now, is like a she-bear.
Large and vast...Bear...Asleep in the ground
The bear cave.
And gives birth to the sun while in hibernation.
The Sun Cub...new but weak sleeps too now.

In the summer and fall the Bear Goddess ate the Gods.
His Sacrifice.
She ate the plants, berries, His animals too.
She ate to grow. She ate to sleep.
She ate to line her vast womb. She ate to bear him as Sun Cub.
Sun Cub and Mother asleep in the frozen ground.

Perhaps they will roll over and sigh on February Eve.
I hope I will feel the earth shudder when they do.
The birthing pains and rumblings were loud in the heart at
Solstice.
I will feel their tossing as sleep falls away for Equinox.
Sun Cub and Mother will Raise and Grace the face of the Earth
And roll away Winter's comforter of snow and store it in
Their Bear Cave.

---Jane Pawson

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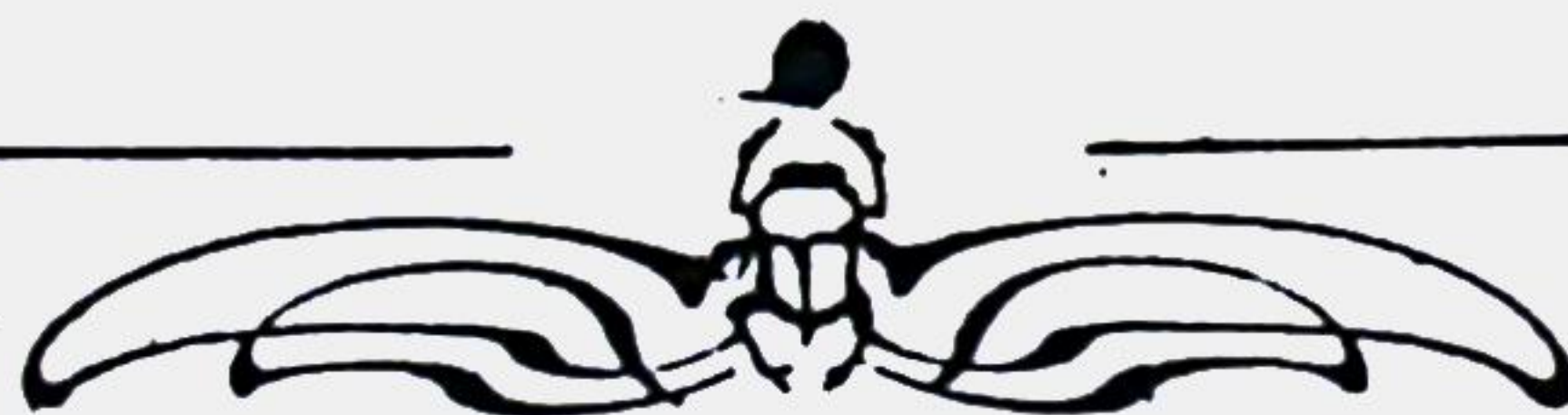
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Resource Guide to Canadian Occult Groups

As was mentioned in our editorial, this directory has been compiled from a number of different sources, of varying origin and date. In later issues we intend to supplement it considerably, as more information becomes available. If anyone can send information on 1) address changes, 2) additional classifications as to the type of activity a group conducts, 3) any groups we haven't listed, or 4) any listed group that has dropped out of sight, we would be most grateful. In the meantime, we believe that the following listings include a representative sampling of Canadian occult-oriented organizations. Happy hunting!

Legend of Abbreviations:

A	Astrology	Q	Qabala etc.
B	Bookstore	R	Research
D	Discordian	T	Thelemic
G	Gnostic	W	Wiccan/Pagan
H	Herbs	Y	Yoga
M	Masonic	Z	Alchemy
P	Publication		

ACADEMY OF ANTHRO AND COSMO GENESIS, Box 8671, Stn. L,
Edmonton, Alta. T6C 4J4 PR
ACORN, Box 4141, Stn. D, Hamilton, Ont. PW
AJAPA, c/o Bouthilvier, 239 Mount Royal W., Montreal, P.Q. Y
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ALTERNATIVE RESEARCH, Box 1294, Kitchener, Ont. N2G 4G8 R
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2C7 QR
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CASTORIS TEMPLUM DISCORDIAE, 9826-112 St., Edmonton, Alta.
T5K 1L5 D

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Myth-Al-an-eous
By G.R.M. Lynn

Hee, hee, they have let me loose on you poor unsuspecting readers again. And without further ado, let us pose before the typewriter and with a deft display of sleight o' hand, voila! more unsolicited, sarcastic and sacrilegious mutterings, musings and machinations from the bottom of our files.

Did You Know?

After lying dormant for 123 years, Mt. St. Helen's blew up for Beltane 1980, killing 61 people, who didn't believe she would do it. Well, she is still going strong after three years, and the scientists are scratching their heads. Should try some Qabala on those numbers. Her last eruption was on Candlemas this year; the Volcano Goddess, Pele, started spring up with a large steam blast that has scientists baffled: the lady just keeps rumbling in spite of their predictions. They should really sacrifice something to quiet her down, like maybe the Trident submarine base in Washington State. Remove Trident and she'll be happy.

More Silly Science:

Edmonton Journal, 30 January 1983

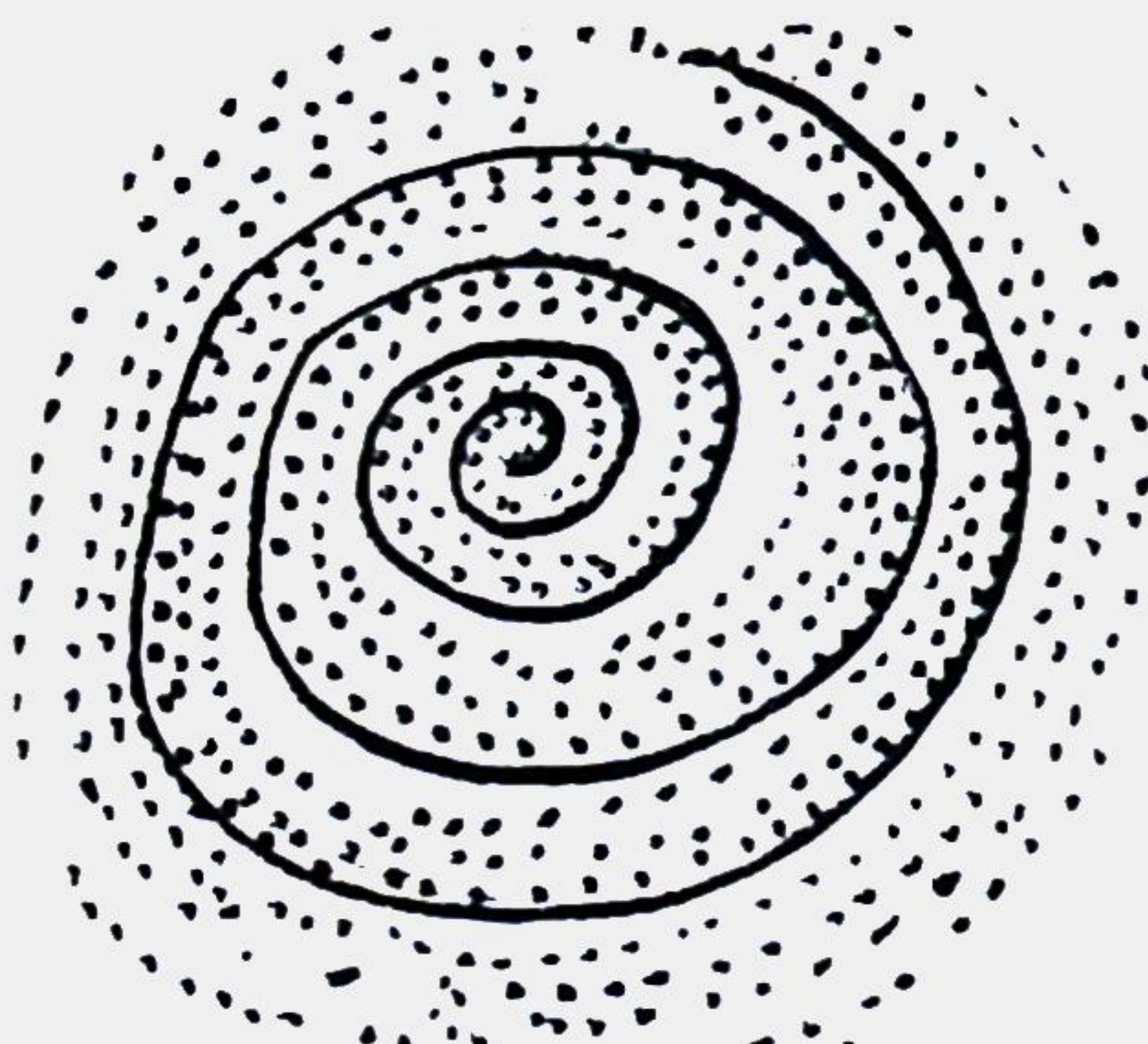
"A Canada-U.S. team of scientists gathering at a northern Manitoba rocket range this weekend intend to pry some secrets out of the aurora borealis with a water bomb.

Past experience indicates that their 180-kg bomb, due to be carried aloft on a rocket Wednesday, will snuff out a 50-km patch and temporarily dim all the northern lights from here to Siberia.

The most dramatic effects-- a red glow followed by a 50-km black hole-- will only be visible near the Churchill rocket range. But the dimming effect may be noticeable anywhere the lights are visible.

But then again, team leader Brian Whalen says, he "wouldn't be the least bit surprised" if the lights just danced away and didn't react to the explosion.

This is the second time the scientists have tried to repeat Water hole 1, a 1980 (sic) produced the first 50-km hole."



Satanic Subliminals Revisited:

As you will remember, in the last issue I discussed the dreadful clamour of the xian community over supposed 'subliminal satanic messages' being back-tracked in rock records. Well, two professors at the University of Lethbridge in the south of our fine province, a region notable for 40,000 Mormons and associated right-wing xian kooks, have studied backwards masking for a year now. And they have found that there are no messages except in the ear of the beholder. Dr. Ron Reid and Dr. John Vokey of the Psychology Department at U of L have stated: "If we play those passages to you (backwards) where you have not heard and not been primed to think 'satanic messages' you would say, 'I didn't hear anything bu garble.'" Which just goes to show that those who clamour about nasty satanic rock & roll are suffering from 'garbled thinking'.

More Garbled Thinking:

About two years ago, under the influence of TV evangelism and too many Soldier of Fortune fantasies, Don Anderson formed a group, euphemistically called The Army of God. In 1980 Don announced that his little 'army' of that sweet lamb of peace was going to make sure we were all God-fearing folk, or else we would have something to fear from them. There was Don posing in full combat fatigues, armed to the teeth, looking like a reject from a John Wayne movie, and not much like your usual praise-the-lord-take-the-bucks type of evangelist. No, ma'am. Don was going to rid the world of 'unbelievers, deviants, and the depraved', in other words those that didn't believe in his little hitler-god.

Well, this justifiably raised fear in the pagan and Wiccan communities in the area around this little Army of You-Know-Who, as well as in womens' groups, gays, and other non-xian communities.

Don, deciding abortion was a sin, carried out the word of the Lord in the summer of 1982 by kidnapping and assaulting an abortion clinic doctor, Hector Zevallos, and his wife. Mr. Anderson was recently found guilty of kidnapping the good doctor, to whom he referred as a cold-blooded killer-- my, my, look what's calling the kettle black. Anderson was given a thirty-year sentence; we look forward to his next project, maybe Cons for God, who mug you for the lord.

Finally, a Church I can get into:

Call 777-CASH, a Manhattan Island exchange, and a friendly voice will answer, "Church of Realized Fantasies, the sacrament today is Columbian" (or Mexican or Thai...) Yes, that's right, a church whose sacrament is the 'holy herb'. Started over a year ago by Michael Cezar, now Pope Mike I, as 'high' priest, this church offers 3.5 grams of sacrament for any donation of \$40 or more. This is the best scam going since the Universal Life Church.

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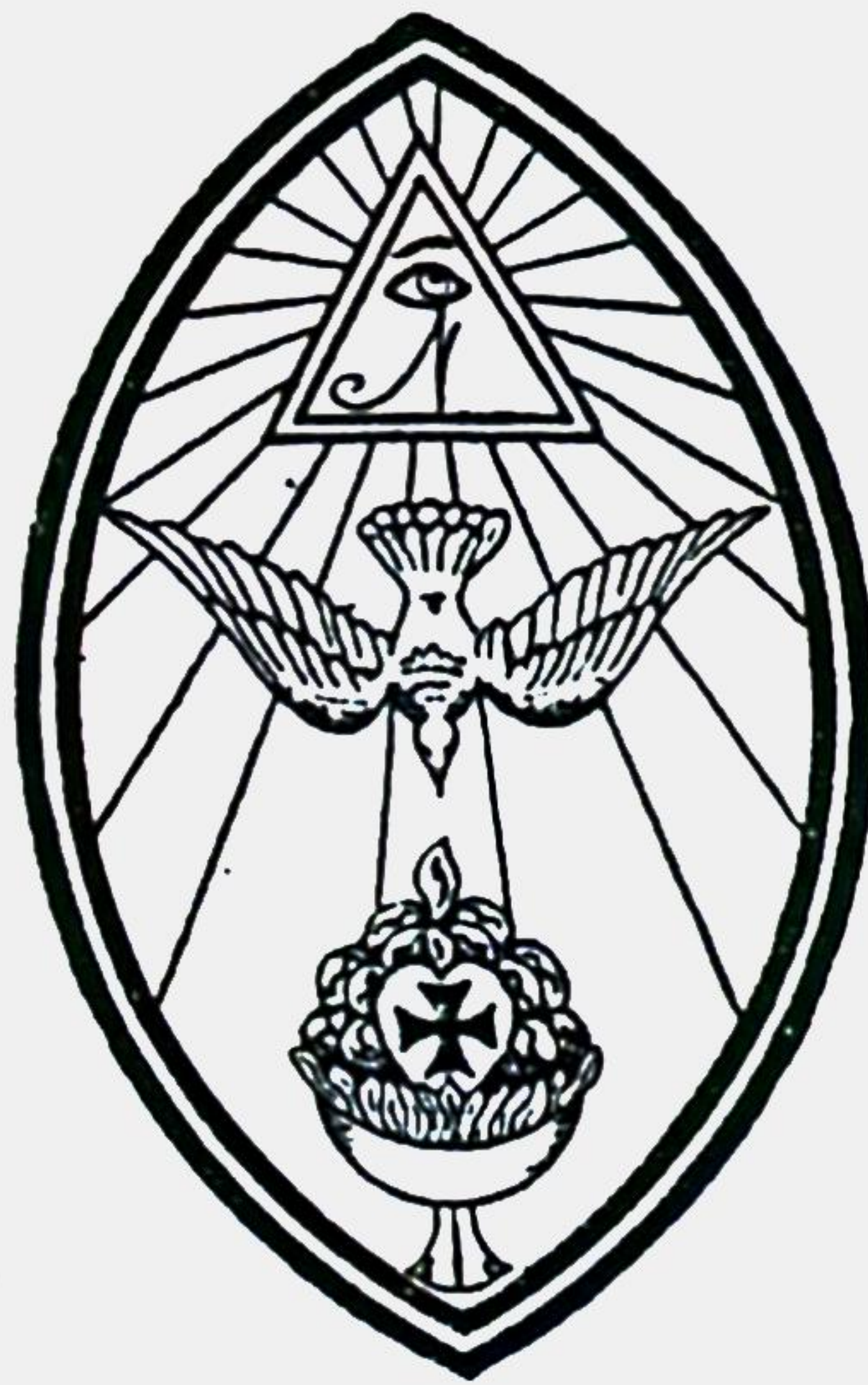
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